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MARTURIA:

Or, The Testimony of the British Museum to HOLY SCRIPTURE.

Rev. WILLIAM BRAMLEY-MOORE, M.A.

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Sept. 7, 1927.

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From the author
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Aug 11. 1903.

MARTURIA;

OR THE

HISTORICAL ACCURACY OF HOLY SCRIPTURE,

CONFIRMED BY ANCIENT RECORDS AND MONUMENTS IN THE

BRITISH MUSEUM.

26 Russell Sq. London
In memory of our pleasant hours
at the British Museum—

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1901

MARTURIA;

OR,

The Testimony of Ancient Records and Monuments in the British Museum

TO THE

Historical Accuracy of Holy Scripture.

BY THE

REV. WILLIAM BRAMLEY-MOORE, M.A.,

Trin. Coll., Camb., formerly Vicar of Gerrard's Cross, Bucks,

AUTHOR OF "THE SIX SISTERS OF THE VALLEYS," "THE GREAT OBLATION," "NAZARETH," &C., &C.

"What mean ye by these stones?"—*Joshua* iv. 6.

"Let them bring forth their witnesses."—*Isaiah* xliii. 9.

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PREFACE.

IT is remarkable how the accuracy and truthfulness of the historical portions of the Holy Scriptures have been vindicated by all the recent discoveries in Eastern lands, and by the extraordinary decipherment of ancient monuments. These are most valuable in view of the many hostile attacks on the Bible during the last forty years.

The late gifted L. N. R. (Ellen Ranyard), was among the first to call attention to these subjects in her books: "Stones Crying Out," "The Book and its Story," and "Fresh Leaves in the Book and its Story."

New discoveries abound every year, and Professor Flinders Petrie has of late given us an annual exhibition of his winter explorations in Egypt, which have adduced fresh and most remarkable confirmations of Holy Scripture.

We may venture to say that but few persons have any idea of the wealth of illustrative confirmation of Holy Writ which exists in the British Museum, in its Egyptian, Babylonian, and Assyrian galleries, which thousands pass through with carelessness, because they are not aware of the Biblical treasures which they contain. It is a great pity that many subjects in the British Museum are not brought within the grasp of the unlearned by popular and cheap lectures, which would form a great attraction, and instruct and delight thousands. Most persons are interested when things become intelligible to them, and they apprehend their meaning.

It should be clearly understood that in these articles, we are not seeking to *produce* proofs of *the spiritual truth of the Scriptures*. We believe in them as the "Oracles of God

which have been handed down by the Jews, and received in the Catholic Church," and we need no *external* confirmation of our faith in the Word of God.

All we are seeking to do is to call attention to the witness which is borne by ancient monuments, inscriptions, and other records, to the accuracy of the statements of historical events or geographical facts made in the Bible.

These monuments and records, as collateral evidences, often throw interesting side-lights upon the Scriptures, and should help to confute the false charges that are made against their historical accuracy.

As interpretations and applications of the facts of the Bible may vary with fresh discoveries, and as some doubt has been expressed as to the Pharaohs alluded to in Article II., the author has pleasure in quoting from a letter which was written to him on the subject by Professor Sayce, the well-known Assyrian scholar and authority, who most courteously replied to his question.

"Your statements are quite correct. The Egypt Exploration Fund set itself to determine the Pharaoh of the oppression, and it has done so, as will be seen from a study of Dr. Naville's Memoirs. Egyptologists had long ago laid down, that either Ramses II., or no one, must be the Pharaoh of the oppression, and the discovery of Pithom, and of the fact that it was built by Ramses II., has settled the question. Since then the Tel-el-Amarna tablets have further verified the conclusion. The greater part of the Tel-el-Amarna correspondence was carried on in B.C. 1400, and at that time there were no Israelites in Canaan. The 'Khabiri' were not the Hebrews, or, if they were, they had nothing to do with the Israelites of the Book of Joshua. The word means 'confederates,' and in the four or five passages in which the name occurs, it is applied to bands of soldiers who had their head-quarters in the neighbourhood of Hebron. As for the Pharaoh of the Exodus, the stela*

*NOTE.—Stelai were narrow slender sculptured stones, generally intended for sepulchral use.

discovered by Professor Petrie, last year, seems to show that he must have been Meneptah, as is implied in the Egyptian legend of the Exodus quoted from Manetho, by Josephus."

Dr. Ginsburg has kindly corrected the allusions to the Massorah which occur in Article I.

Thanks are due to Mr. Theophilus G. Pinches, of the British Museum, for his perusal of the article on Assyria, and to Dr. Barclay V. Head, Chief of the Coin Department, for his kind assistance in regard to the coins of the Bible; also to the Rev. John Urquhart for having allowed these articles to pass through his magazine, *The King's Own*, whilst leaving the author full liberty to re-publish them in any form he saw fit.

The author would call attention to the small publication of his late lamented friend, the Rev. J. G. Kitchin, "The Bible Student in the British Museum" (Cassell & Co.); also to the Biblical Museum, in 13, Sergeant's Inn, Fleet Street, E.C., of which he was the founder and the Hon. Curator (vide page 2, *infra*).

The writer regrets that he has not succeeded in inducing the authorities of the British Museum to obtain or even accept a cast of the stone from Herod's Temple, which certainly ought to find a place in our royal and national collection.

The author lays no claim to originality. He has been indebted to the labours of others for the majority of the facts tabulated, and the end he has at heart is the vindication of the Word of God, that it may become more precious both to Biblical students and to devout worshippers in their secret chambers.

Trusting that some waverer may be strengthened in faith and hope by what he has written, he commends his labours to the blessing of Almighty God.

W. B–M.

26, Russell Square, Easter, 1898.

ANALYSIS

OF THE FOLLOWING ARTICLES ON

THE HISTORICAL ACCURACY OF HOLY SCRIPTURE,

CONFIRMED BY

ANCIENT RECORDS AND MONUMENTS IN THE BRITISH MUSEUM.

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THE HISTORICAL ACCURACY
OF
HOLY SCRIPTURE,

CONFIRMED BY ANCIENT RECORDS AND MONUMENTS
(ESPECIALLY THOSE IN THE BRITISH MUSEUM).

HE Word of God is wonderful from whatever point of view we may regard it, and anything that tends to increase our reverence for those Holy Oracles should be cherished, from whatever source it may be derived. We have undertaken to write some articles respecting the historic accuracy of Holy Scripture, and we approach the subject only from one point of view, and that is the inspired and historical accuracy of Holy Scripture as confirmed by ancient records and monuments, and especially by the discoveries of these last days. Let no one think that this is a secular or unspiritual subject, for nothing can be more essential to our well-grounded faith and hope than an assured conviction of the historic truth of the Bible. Of late years bitter attacks have been made on the Word of God, and infidels have done all that they could to weaken faith by impugning the historical accuracy of the Scriptures. Difficulties have existed, and some of them of a perplexing character, but many of these have been removed in the most surprising manner by recent discoveries, both in excavations and in the deciphering of ancient hieroglyphics and cuneiform inscriptions. It is remarkable, while Christian men are now falling away from the faith, and suicidally attacking their own sacred records, that God in His great

wisdom causes the stones to cry out, and the earth, as it were, to bring forth salvation; and He brings to light evidence which has been hidden for centuries amid the mounds of ruined cities, and which is now exhumed by the pickaxe and shovel, to confirm the truth of His Holy Word.

It has been the glory of England that it is the land of Bibles—that the Word of God circulates here freely, that it is cheap and within the reach of all, that we may read it without molestation, or the danger of fine and imprisonment, and that the English have been more active than any other nation in disseminating the Bible over the world. Surely there must be some blessing in this, and it must confer true glory upon our beloved country, as the honoured instrument in this diffusion of the Word of God. We cannot value the Bible too highly, nor study it too attentively. Our Lord commanded the Jews to search the Scriptures, and the Bereans have had nobility stamped upon them for their diligence in this matter. The Bereans, we read (Acts xvii. 11), "were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily whether these things were so; *therefore* many of them believed."

This imperial city of London is noted for its wonderful Museum, which stands in the front rank of all the Museums of the world. It may not be the most beautiful, nor the best arranged; but it is one of the richest in its priceless and innumerable treasures. Many of the antiquities which are in the British Museum have a direct bearing on Holy Scripture, and illustrate its meaning and its accuracy; and this is the restricted line which we shall take in these articles, the object of which is to call attention to some of the precious relics in our National Collection, which we may inspect for ourselves, and observe their direct confirmations and illustrations of Holy Writ.

The subject cannot but be interesting and profitable;

and not only to our younger people, but to older persons also, the majority of whom have not the slightest idea of the wonderful treasures which exist close to us, and which in this aspect become like treasures in the house of the Lord.

We have recently lost a valued friend, the Rev. J. G. Kitchin, who a short time back published a book called *The Bible Student in the British Museum*, or a descriptive guide to the principal antiquities which illustrate sacred history, and we are thankful to avail ourselves of his help in these articles. He took a great interest in a small museum in Sergeant's Inn, Fleet Street, full of objects from Palestine and the East, which illustrate the Bible. It is open daily, and is worthy of being inspected by parents accompanied by their children. Mr. Kitchin died on February 18th, 1895, from the prevailing epidemic of influenza, at the early age of 44, sincerely regretted by a large circle of friends.

By way of introduction, we would remark on the various means which mankind has adopted for communicating and transmitting ideas. We will not dwell now on pictorial signs, like hieroglyphics, nor on the invention of signs or letters called alphabets, which are linked to certain vocal sounds, but we will allude to the method of handing down ideas, which is more in relation to our present subject. One of the earliest modes was that used by the Egyptians, taking the stalk and pith of the papyrus (the paper reed of Isaiah xix. 7), cutting them into strips, placing them in layers across each other, and then pressing them together. There are many ancient papyri in the British Museum anterior to the Christian era, and some of the ancient classic authors have been recently brought to light, but so far as we know none of the Old Testament have been discovered, save a fragment of the prophet Zechariah, in Upper Egypt, about three years ago. We next come to the Assyrian mode of writing on clay tablets. They took a piece of moist clay and indented it with a wooden pointer or stylus, they then baked it, and

could thus send the tablet by messenger or keep it in their libraries—as was done at Nineveh. Many examples of these tablets and cylinders exist in the British Museum, some of which are connected with Holy Scripture, as we shall see when we treat of Assyrian records in this relation. Passing on to Palestine and other Eastern nations, we find rolls used, which expression in Scripture is often rendered by the word *book*. A roll was made of prepared skins of animals—goat skins by preference—and they were sewn together till they sometimes reached a great length; but we shall allude to this more in detail presently. We next come to parchment and vellum. Parchment was made from the skin of the sheep or goat, and deriving its name from the city of Pergamos, where it was invented about B.C. 190, whereas vellum was made from the skin of the calf. These parchments were inscribed by hand, and so became known as manuscripts, *i.e.*, hand written. They were often illuminated by the monks in the Middle Ages, and the MSS. of Holy Scripture in our National Museum consist principally of these. Then we notice the invention of printing at Haarlem, about A.D. 1420, and the great revolution which it introduced owing to the rapid multiplication of copies. We may well be filled with wonder when we think of a man spending many years of his life in transcribing a MS., say, of the Old Testament, and of the fact that now a quarter of a million copies of a daily paper are struck off in a few hours, by modern invention and skill in the use of movable types, stereotypes, and steam. Through this agency of printing, the Word of God has been cheapened and widely scattered.

I. Ancient MSS. of the Scriptures.

I. It would seem fitting in the first instance to turn our attention to those copies or manuscripts of the Holy Scriptures which exist in our Museum, and which, for the most

part, are to be found in the Manuscript Saloon and in the King's Library. Our greatest treasure, doubtless, is what is called the Alexandrian Codex, on very thin vellum, which dates from the 5th Century, that is between A.D. 400 and A.D. 500; so that this copy was in existence before the fall of the Roman Empire. It is one of the three most ancient and precious MSS. of the Holy Scriptures in existence. These are the Codex Vaticanus—in the Vatican—of the 4th or 5th Century; secondly, the Codex Sinaiticus of the 4th or 5th Century, in the Imperial Library in St. Petersburg; and thirdly, the Codex Alexandrinus in the British Museum. Of the former two, specimen pages are photographed, and are in case F, which contains the original of the Alexandrian Codex.

So far as we know, no original copy of the Sacred Scriptures exists in the world. The above MSS. are among the most ancient, and the one in the British Museum is classed in the first rank. It contains the Greek text of the Scriptures written in capitals, without divisions between the words, in what are called uncial letters, in two columns to a page. The whole text is contained in four volumes. Its history is as follows:—It once belonged to the patriarchal chamber of Alexandria (whence its name), and was probably carried away by Cyril Lucar, Patriarch of Alexandria, who became Patriarch of Constantinople in 1621. Cyril sent it as a present to King Charles I. in 1627, and it came into the possession of the British Museum with the rest of the Royal MSS.

In the Manuscript Saloon, in Case I, there is another interesting Bible—a Wycliffe Bible. Wycliffe was one of the earliest English Reformers, and has been called the Morning Star of the Reformation.

This copy was written before A.D. 1397. Mr. Kitchin under this head informs us, "Bibles can now be produced at the rate of one hundred and twenty per hour, and a copy

can be procured for a few pence, but before the invention of printing (no printed English Bible was issued until the beginning of the 16th Century) it was only the wealthy who could possess a Bible. It took ten months to write out a complete copy, and the price of a Bible produced by this tiresome process was a sum equal to £40 in our money. A considerable sum was paid for even a few sheets of manuscript, and a load of hay was sometimes given for permission to read the book for a certain period, viz., one hour per day. The first English version of the whole Bible was made by Wycliffe, from the Latin or Vulgate, for neither Hebrew or Greek was then accessible to English students." "In spite of all the chances of time, and the systematic efforts for its destruction made by Archbishop Arundel and others, not less than one hundred and fifty copies of the Bible are known to exist: It is characterised by general homeliness of style, and by the substitution in many places of English equivalents for quasi-technical words. Thus we find 'fy' instead of 'Raca' (Matt. v. 22), and 'they were washed' instead of 'they were baptized' (Matt. iii. 16)"—*Prof. Plumptre.* Wycliffe's Bible was circulated only in MS.; it was *never printed* till about 1860, and then only as a curiosity. In the same room, Case G, is a manuscript Bible in Latin, commonly called the Vulgate, or St. Jerome's Version. This manuscript was written about the year 840. The Vulgate formed the basis of Wycliffe's Bible, and greatly influenced that of Tyndale. "It was the Version," says Professor Westcott, "with which the greatest of the Reformers were familiar, and from which they had drawn their earliest knowledge of Divine truth." There are many other precious Biblical MSS. in the British Museum which are not publicly exhibited, but which can be seen on application, all tending to confirm our faith in the truth that we possess, from their agreement, from their variety of date, of language, and of the places where they were

written. They exist; what can explain their general agreement but the truth of what they record? We will give a brief summary of some of them. There is a Hebrew MS., written earlier than A.D. 916, with portions of the Pentateuch. There is a Syriac MS., dating from A.D. 464, containing four books of the Pentateuch (omitting Leviticus), written in the city of Armid A.D. 464, and is the oldest Biblical MS. in existence with a definite *date* affixed. This comes from a Monastery in the Nitrian desert of Egypt. The Oriental MS. No. 4,445 is supposed to be the oldest MS. of the Hebrew Bible, written probably about A.D. 820-850. Among the Arundel Oriental MSS. are two of great age, No. 2, dated A.D. 1216, and No. 16, which is not dated, but the date of the writer or copyist who is named is known, viz., A.D. 1130. There is an interesting Ethiopic MS. of the 15th Century, which was destined for the church which King Theodore intended to have built at Magdala in Abyssinia. There are four Gospels in Latin, dating from the 6th Century, from the Versions of Jerome; there is the Pentateuch in Anglo-Saxon, dating from the 11th Century, which contains the Pentateuch and the Book of Joshua, partly translated and epitomised by Alfric, Archbishop of Canterbury, who died A.D. 1006: there is a fragment of Tyndale's New Testament, date A.D. 1525, consisting of thirty-one leaves of the first edition printed at Cologne, and is the earliest specimen of a printed version of the Scriptures in English.

In the Oriental department there is a Hebrew roll of the law which is very interesting. Ancient books (if we may so call them) used to be made after this manner. A number of leather skins were sewn together at their edges into one continuous length, and wound round rollers, hence the term "volume," *i.e.*, roll. In the Synagogue at Nazareth, the portion appointed for the day was read by our Lord from a roll, and when it was concluded "He closed the roll and

gave it back to the attendant" (Luke v. 20, margin R.V.). Rolls are also mentioned in Isaiah viii. 1; Jeremiah xxxvi. 2, &c.; Ezekiel, ii. 9, &c.; Zechariah v. 1.

In modern Synagogues the law is still read from a roll; the writing is in long narrow columns like folding doors. It appears from Jeremiah xxxvi. 23 that this method was employed in that prophet's time, for it is said "When Jehudi had read three or four leaves (literally doors), the king cut it with a penknife, and cast it into the fire that was in the brazier" (R.V.).

The length of one Hebrew roll of the law in the British Museum is eighty-nine feet; that of the flying roll mentioned in Zechariah was twenty cubits, and its breath ten cubits, which is exactly the size of the Holy Place in the Tabernacle of Moses.

There is another valuable MS. in the King's Library (Case 1 on the right hand), viz., a Samaritan Pentateuch, the date of which is A.D. 1356. An interest always attaches to anything pertaining to the Samaritans, from their rivalry and enmity with the Jews. The mixed population that broke off from the Jews in the days of Ezra, and set up their own worship on Mount Gerizim, carried with them the Pentateuch, but no other Hebrew Scriptures, consequently, their canon is restricted to the five books of Moses. This text has been kept for nearly twenty-five centuries free from any contact with the received Jewish text. Its substantial agreement throughout its whole extent with the Massoretic manuscripts is therefore, a clear proof of its general accuracy. One of the most precious and ancient MSS. in the world is supposed to be the Samaritan Pentateuch, which they still possess and exhibit at Nablous, the ancient Shechem. We saw this in 1889, and we may call it one of the real relics which exist in the world. The Samaritans affirm that it was written by the great grandson of Aaron, and if so, it would be nearly 3,300 years old. How

confirming to our faith, as we bend over the mystic characters of these ancient MSS. in our National Museum, to know that they record the same facts and truths that we have been accustomed to read in our English Bibles since our childhood!

A special and novel interest attaches to the "*Massorah*" or *Massoretic notes;* which consist of inner and outer notes, written on ancient MSS. on the sides of the pages, and sometimes on the upper and lower margins also. They are in the Manuscript Department, and can be seen on application. The beauty of these marginal notes is extraordinary, the delicate handwriting taking the form of flowers, or of animals; in short, every imaginable shape, and requiring sometimes a microscope for their decipherment. Dr. Ginsburg has laboured at these for thirty years, collecting and collating them, and as the result of his labours, the Trinitarian Bible Society has published the text of the Hebrew Scriptures, with many Massoretic original readings, and has produced what is announced to be a more exact text of the Old Testament. Dr. Ginsburg has also edited four folio volumes of these Massoretic notes. It is difficult to explain the extreme value of the Massorah. Centuries ago, the Jewish Rabbis wrote in the margin what they believed to be the true pronunciation of any doubtful word, and to ensure the identity of that word, they invented what are called the vowel-points; before this, Hebrew was written only with consonants and without vowels, and we can see that the same consonants might stand for different words, and the particular word and the character of the general sense would depend on the written signs, and the manner in which they were vocalized.

Among the Jews there was a special order of men called "Sopherim," or Counters, whose duty it was to count the letters of the Sacred Text. The Sopherim, or Scribes, elaborated a complete system of marks, to indicate correct

vowel sounds, and to serve the purpose of locking every word and every letter into its place, so that at any future time any alterations in the original text might be discovered.

They adopted these precautions in order that the text should be handed down correctly, hence their name "Massorites," and the name "Massorah," which means "handed down," "delivered," or in one word "tradition." This Massorah was inscribed on the margins of the manuscripts. Here were recorded all the results of their countings, by which the text could be checked. Here was set down the number of letters and words of every book, and the number of times each letter occurred in the twenty-four sacred books; here also were noted peculiar expressions and their recurrence, so that the Rabbis called the Massorah "a fence of the Scriptures." We learn that a Hebrew letter in Lev. xi. 42 indicates the middle letter of the Pentateuch; that a phrase in Lev. x. 16 contains the middle words; that a letter in Psalm lxxx. 14 indicates the middle letter of the Psalms; that the letter A or Aleph occurs 42,377 times in the twenty-four sacred books; that the letter B or Beth occurs 25,218 times; the letter G or Gimel occurs 29,837 times, and so on with the whole of the Hebrew alphabet. Some persons might think this microscopic counting involved a great waste of labour and time, but we cannot think that this is so; we would rather believe that this jealousy of the letter shown by the ancient Hebrews was permitted by the providence of God, in His infinite wisdom, for the faithful guardianship of the sacred text; and it is remarkable that the Jews were so careful and jealous of the letter, while they could ignore the fact that the text witnessed to a rejected Messiah, and condemned themselves, if they did not obey the Law, and show forth its spirit. We have reason to thank God for their faithfulness, and for the preservation of many of these Massorahs, a large number of which are to be found in the British Museum.

The Lord says (Matthew v. 18), "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." "The 'jot' or 'yod' is the smallest letter of the Hebrew Alphabet. But what is the *tittle?* It has been popularly explained to be the little point which distinguishes certain letters from others, but the Massorah leaves us in no doubt as to what this tittle is. It is something more insignificant, both in size and purpose, viz., a small ornament which is attached to certain letters of the Hebrew Alphabet, in canonical Jewish caligraphy, and long treatises have been written to explain its use, and to lay down stringent rules for its application. It is only through the study of the Massorah that this promise of Christ can be understood and the implied injunction obeyed."

We have more or less limited ourselves to a brief consideration of some of the ancient MSS. of the Holy Scriptures which are to be found in our National Museum, and to some of the earlier printed exemplars. A study like this grows in interest and fascination; but we would, for a moment, look at our subject from a spiritual point of view, we would feel the bond that it gives us with the past, and rejoice in the comforting assurance that we have the same sacred text that the worthies of old studied, such, for example, as the Apostle Paul; St. Augustine, the missionary to the English; St. Cuthbert, Bishop of Northumberland; the Venerable Bede; Archbishop Anselm; Robert Grosseteste, Bishop of Lincoln; the judicious Hooker and Bishop Jeremy Taylor; the last seven of whom are among the roll of acknowledged English Saints. We may also think of the labour of those who wrote those MSS., and illuminated those gorgeous pages, at which we look in our Museum with admiration, and we may feel sure that their labour has not been in vain, but that we owe them much. Many an unknown

monk may have rejoiced in the truth of God, like Luther in his convent at Erfurt, when the text flashed on him, "the just shall live by faith," and they may have wept over those pages, or patiently endured when weary over their manual copying. Nothing done for the Lord will be forgotten; even the cup of cold water shall not lose its reward, nor the writing of a manuscript to the glory of God the Father; all shall be remembered and recompensed by our generous and all-observing Master.

II. The Empire of the Hittites.

II. We will now direct our attention to a subject of great interest, viz., to that of the *Empire of the Hittites*, especially with reference to recent discoveries, and the unexpected confirmation which they afford of the historical accuracy of Holy Scripture.

The Bible refers in its early records to the Hittites. They were inhabitants of Canaan in the time of Abraham, and occupied the land about Hebron; Esau married a Hittite wife, and Isaac and Rebekah feared that Jacob might follow his example; it is clear, therefore, that they were in this neighbourhood. We gather from the books of Numbers and Joshua that they were near the Amorites and Jebusites, and were perhaps descendants of the original inhabitants of Jerusalem, for in Ezekiel xvi. 3 we have this remarkable expression, "Thus saith the Lord unto Jerusalem, thy birth and thy nativity is of the land of Canaan, thy father was an Amorite and thy mother a Hittite." This is one of those passing allusions which, at first sight, seem to us so perplexing, and yet which, on subsequent examination, is found to be so microscopically accurate. From Judges i. 22-26 we gather that they were in the neighbourhood of Bethel, and they spread so extensively over Canaan, that the Lord in speaking to Joshua (Joshua i. 4), calls it the "land of the Hittites," and they are often mentioned

together with the other six nations, whom the Lord drove out of Canaan before Israel. In David's time we find that two of his leading warriors were Hittites, Ahimelech and Uriah, and it was the wife of Uriah the Hittite whom David took, after the virtual murder of her noble husband. Solomon rendered them tributary, and they are mentioned by Ezra after the captivity. There are also some remarkable notices of the Hittites in the Books of Judges, Kings, and Chronicles, and it is supposed that they were settled independently beyond Lebanon. The above is gleaned from *The Treasury of Bible Knowledge*, published by Longman in 1870, and there was no further reference to their existence to be found elsewhere. But the article on them in the recent edition of *Smith's Dictionary of the Bible* is of a very different character, giving many more details as to their history, conquests, and empire. Now, whence is it that all this fresh light and knowledge have been obtained? From the ancient monuments and from their partial interpretation. It had been thought extraordinary that no confirmation of this empire had been found in secular accounts, and so the enemies of the Bible pointed the finger of scorn at its historical accuracy. In fact, a few years ago, there was no one who suspected that a great empire had once existed in Western Asia, and had contended on equal terms with Egypt and Assyria, the founders of which empire were the little-noticed Hittites of the Old Testament; still less did anyone dream that these same Hittites had once carried their arms, their arts, and their religion to the shores of the Ægæan, and that the early civilisation of Greece and Europe was as much indebted to *them* as it was to the Phœnicians. This discovery was made in 1879. Recent explorations had shown that the primitive art of Greece, as revealed by Dr Schliemann's excavations at Mycenæ, had been influenced by a peculiar art, emanating from Asia Minor. Certain strange monuments had been

discovered, which formed a continuous chain from Lydia in the west, to Cappadocia and Lycaonia in the east. Meanwhile other discoveries were made; scholars learned from the Egyptian inscriptions that before the days of the Exodus, the Egyptian monarchs had been engaged in fierce struggles with the powerful nation of the Hittites, whose two chief seats were Kadesh on the Orontes, and Carchemish on the Euphrates, and who were able to summon to their aid subject allies, not only from Palestine, but also from a distance: to wit, from Lydia and the Troad on the western coast of Asia Minor.

Rameses II., "the Pharaoh of the oppression," had been glad to make peace with his antagonists, and the treaty was cemented by the marriage of the Egyptian king with the daughter of his rival. A century or two later, Tiglath-Pileser I., king of Assyria, found his passage across the Euphrates barred by the Hittites of Carchemish.

From this time, the Hittites proved dangerous enemies to the Assyrian kings, in their attempts to extend their empire towards the west, until at last, in B.C. 717, Sargon succeeded in capturing their rich capital Carchemish, and in making it the seat of an Assyrian Satrap, after which the Hittites disappear from history. The unique fact on which we dwell is this: the discovery of an ancient empire which had disappeared from our view, the existence of which confirms the accuracy of the allusions of Holy Scripture.

We will here quote from Professor Sayce's preface to his recent book, *Fresh Light from the Ancient Monuments*, which is one of a series called *By-paths of Bible Knowledge*. "What can be more startling than the discovery of the great Hittite Empire, the very existence of which had been forgotten, and which yet once contended on equal terms with Egypt on the one side, and Assyria on the other." "The allusions to the Hittites in the Old Testament, which have been doubted by a sceptical criticism, have been shewn

to be fully in accordance with the facts, and their true place in history pointed out" (page 4).

About 1870, Dr. Wright succeeded in acquiring some original stones covered with Hittite inscriptions, at Hamah (the Biblical Hamath), but they were claimed as the property of the Sultan, and with some difficulty Dr. Wright obtained casts of them, which are now deposited in the British Museum.

There are some pieces of black basalt in the central Saloon, near the centre of the Egyptian gallery, that are of special interest, for they come from Jerabis, the supposed site of the ancient Carchemish, inscribed in hieroglyphic characters, which are called Hittite. The shapes are peculiar, and the hieroglyphics have not yet been deciphered. There are eight fragments, of which several are labelled, "part of a figure and inscription in a hieroglyphic character, from the Mount Jerabis, the supposed Carchemish." No. 2 consists of half a column, with similar hieroglyphics; on No. 3 a draped figure holds a basket, and on No. 4 a figure is seen holding offerings; No. 6 has a curious bowl on the top of a pillar; No. 8 is a large block with figures, and the same characteristic sculptures; but their great interest lies in the supposition that they are connected with the re-discovered Hittite Empire, and that Carchemish is the place alluded to by the prophet Jeremiah (Jeremiah xlvi. 2), and is the site of the great battle in which Nebuchadnezzar overthrew the power of Pharaoh Necho, king of Egypt.

The knowledge of the Hittite characters, signs, and language, has not advanced far. With the help of a bilingual inscription, Professor Sayce believes that he has determined the value of a few characters, and partially read three or four names; but until further inscriptions are brought to light, it is impossible to proceed further. "We may expect," the Professor says, "to discover hereafter that

the influence exercised by the Hittites over their Syrian neighbours was almost as profound as that exercised by them upon their neighbours in Asia Minor. For the present, however, we must be content with the startling results which have already been obtained in this new field of research."

"A people that once played an important part in the history of the civilised world, has been again revealed to us after centuries of oblivion, and a forgotten empire has been brought to light."

"The first chapter has been opened of a new history, which can only be completed when more Hittite inscriptions have been disclosed, and the story they contain has been deciphered. All that is now needed are explorers and excavators, who shall do for the buried cities of the Hittites, what Botta and Layard have done for Nineveh; or Schliemann, for Mycenæ and Troy."

About the end of September, 1895, nearly two columns appeared in *The Times*, on a newly-discovered Hittite Cylinder Seal, and it is probable that, by the patient industry of our Savants, more knowledge will be revealed. May we not thank God that these stones, some of which we have in our National Museum, are "crying out," among others, that the Word of God is true—historically, as well as spiritually, true? God's ways are wonderful. He can make the shattered stones bear their testimony, when and how He sees fit; they can speak both to faith and to reason; so that we may truly find "sermons in stones," to the glory of His Holy Name. We now conclude our brief allusion to the ancient and long-forgotten, but lately re-discovered Empire of the Hittites.

III. The Coins of the Bible.

III. We shall now consider the subject of Biblical coins, though we feel that it is hopeless to grapple with such a

wide subject in a few pages. Coins have ever been the handmaids of history. They are historic fossils, and sometimes a single letter on a coin will give it a special value. (1) First, let us consider those coins mentioned in the New Testament, which are associated with our Lord Himself; (2) secondly, the shekel, which is so prominent in the Bible; (3) thirdly, those which are connected with other scriptural characters. It adds to our interest to know that examples of the coins to which we shall refer, exist in our national collection, and may be seen under due restrictions.

(1) We refer to those coins which are associated with, or alluded to by our Lord Himself. In Matt. xvii. we have the episode of the tribute money. Those who collected the tribute money asked Peter—"Doth not your Master pay tribute?" and Peter replied "Yes." The word "tribute" in the Greek is *didrachmon*, that is, two *drachms* of Antioch, and was equivalent to a Jewish half-shekel, value about one shilling and fourpence of our current English money. This half-shekel was the usual tribute money, and it would appear as if the half-shekel mentioned in the Book of Numbers, connected with the numbering of the children of Israel, had in later days merged into a sort of general capitation tax for the support of the temple in its fabric and worship. Our Lord gently rebukes Peter, hinting that He was a Son, the Son of God, and free from Temple tribute; but He adds, "Notwithstanding, lest we should offend them, go thou to the sea and cast an hook, and take up the fish that first cometh up, and when thou hast opened his mouth thou shalt find a piece of money." In the margin it is called a *stater*, and the marginal note is, "It is half-an-ounce of silver, in value 2s. 6d., after 5s. the ounce." We learn that the *stater* was a *tetra-drachm* of Antioch, equivalent to a Jewish shekel, but officially tariffed at only three Roman pennies (or *denarii*), and so worth about 2s.

Argurion, or "piece of silver," is another name for the same coin, and is the one used in Matt. xxvi. 15—with reference to Judas' betrayal of our Lord for thirty pieces of silver—and we are appalled when we think of the contemptible sum for which our Lord was betrayed, viz., the value of a slave if killed by an ox (Exodus xxi. 32), a little more than three pounds sterling. We also notice that the value of the *stater* was exactly double that of the *didrachmon*, the single tribute. "That take and give unto them for me and thee," *i.e.*, for two persons.

We next come to the penny, the one that was shown our Lord when the question was asked, "Is it lawful to pay tribute to Cæsar or not?" He replied, "Shew Me a penny," or, as it is beautifully expressed in Mark xii. 15, "Bring Me a penny *that I may see it*." This was a *denarius*, a Roman silver coin, worth about 8d., and was equal, as the name implies, to ten pieces of a less valuable coin. The *denarius* had upon its obverse the head of Tiberius, and this was the image to which our Lord refers, and the superscription, or legend, around it was probably "*Tiberius Cæsar Divi Augusti—Filius Augustus*"; and on the reverse might have been a figure of the Emperor, as High Priest. These coins are now worth some 2s. each. The half-shekel of silver paid to God by every male of Israel as a ransom for his soul had nothing in common with the tribute paid by the Jews to the Roman Emperor. This latter tribute was a *denarius*, called in the English version a penny.

In the fifteenth chapter of St. Luke's Gospel there is the parable of the ten pieces of silver, or, as the margin gives it, *drachms*. This was the eighth part of an ounce, which comes to about 8d., and is about equal to the Roman *denarius*, or penny.

Our Lord, several times in His ministry, refers to the small copper coin which goes by the name of farthing, *i.e.*, fourth thing, with us the fourth of a penny. There are

two words used in the New Testament for farthing—the one is the Greek *assarion*, which was the tenth part of a *denarius*, and got reduced in value to the sixteenth, and so became worth about ½d. of our money, and this is the word the Lord uses when He says in Matt. x. 29: "Are not two sparrows sold for a farthing?" (for an *assarion*), or, as St. Luke has it (Luke xii. 6): "Are not five sparrows sold for two farthings?" (for two *assaria*, that is for one penny, the fifth bird being thrown in, in the latter case).

But the other word rendered farthing is *kodrantes* (Greek), or *quadrans*, the fourth part of an *assarion*, and so worth about half a farthing; and this is the word used in Matt. v. 26, speaking of our debts to God: "Thou shalt by no means come out thence (out of prison) till thou hast paid the uttermost farthing." The other coin to which our Lord alludes is called *lepton* (Greek), which we render mite, and Mark (xii. 42) tells us that two mites make a farthing, a *quadrans*: so a mite would be one-quarter of a farthing of our money, and the widow's offering of two mites would consist of half a farthing of the same.

Again, to show the accuracy of Scripture, and the inflexible rigour of the Law of God, St. Luke (xii. 59) reports our Lord as saying of the debtor, "Thou shalt not depart thence till thou hast paid the very last mite." Alas! for those who reject their Saviour, their Surety, their Ransom—they cannot pay their debt, the 10,000 talents, containing some fifteen thousand millions of mites; they must wait for ever before they can pay "the very last mite."

The sinner that pleads no sacrifice, and has no intercessor with God, cannot escape from Divine justice until he has paid the very last mite, and so must remain a hopeless prisoner. Blessed be God for Jesus Christ, our Law-Fulfiller and our Surety.

The interesting point which concerns us at present is

that the originals of all these pieces of money exist in our national collection, and that we can see them and handle them.

(2) In the second place, we glance at a coin which is mentioned in the Bible, though not directly connected with the Lord Himself, and that is the *shekel.* The shekel, (which was of ancient Jewish weight 224 grains), has on the obverse a cup, or chalice, with a Hebrew inscription, "Shekel of Israel," in the old Hebrew characters, and the Hebrew numerals, alluding to the official rule of Simon Maccabæus. On the reverse is a triple lily, or, according to some, a budding rod of Aaron, with the Hebrew legend "Holy Jerusalem." To the half-shekel we have already referred. Originals of both these exist in our Museum. The present value for numismatic collections of the Jewish shekel is about £8, and of the half-shekel about £12.

(3) Thirdly, we review some of the coins associated with persons alluded to in Biblical history; of these a long list could be made out. We find gold coins connected with Alexander; also silver and gold coins of Augustus Cæsar, the Emperor under whom Christ was born, and the one who is alluded to in Luke ii. as ordering the general taxation. There are coins of the Emperor Tiberius, in whose reign Christ was crucified; several of Nero, before whom Paul was brought twice, and in whose reign he wrote from Rome the Epistles to the Galatians, Ephesians, Philippians, and Colossians. We find coins belonging to the Emperors Vespasian, Titus, Domitian, and Nerva; to the Roman Governors Pontius Pilate and Felix, though none with the inscribed name of Festus.

A special interest attaches to a coin of Vespasian. It is a copper coin, and commemorates the capture of Jerusalem by the Romans. Judæa is represented as a weeping female, sitting on a cuirass under a palm-tree, with her hands tied together, and the legend is "*Judæa Capta*," *i.e.*, "Judæa conquered."

This is a practical proof of the truth of our Lord's prophecy (some forty years before the event took place), respecting the capture of Jerusalem by the Romans, in the year A.D. 70, the witness of which fact is attested in this, in one sense worthless, yet priceless copper coin. There were several similar copper coins struck, both in Judæa and at Rome, and no less than eleven different types were minted, under the Emperor Vespasian, to commemorate this event.

There is a coin of the Emperor Claudius, having on the reverse a representation of the Temple of Diana of the Ephesians, to which allusion is made in the Acts of the Apostles (Acts xix. 27). The Temple is depicted with four columns on either side of the portico, while the figure of the goddess Diana is seen in the centre.

Coins exist in the British Museum connected with all the Herods; and of these princes and of their coins, interesting from their Scriptural associations, we will give a succinct account.

(*a*) The first king is Herod, surnamed the Great, who reigned from B.C. 37 to B.C. 4. In his reign, Christ was born, and it was this Herod who ordered the massacre of the children under two years of age at Bethlehem. He introduced many Roman and Pagan customs into Jerusalem, but tried to win popularity by re-building the Temple. Madden, in his history of Jewish coinage, describes nineteen of his coins, several of which have on them "Basileos Herodou" (Greek), *i.e.*, "of Herod the King," and of these the British Museum has six originals.

(*b*) The next Herod is Archelaus, the son of the above, alluded to in Matt. ii. He was made *Ethnarch* by Augustus. He followed in the steps of his father, committing many cruel deeds, and violating the Jewish laws, and after many complaints of his misgovernment, he was banished to Gaul. He ruled from B.C. 4 to A.D. 6.

Madden describes ten of his coins, and of these eight exist in the British Museum.

(*c*) The next is Herod Antipas, son of Herod the Great, and brother of Herod Archelaus. This was the one whom the Lord called "a fox," which was true of the manner in which he went to Rome to supplant Archelaus in his kingdom. He illegally married his half-brother Philip's wife; he put John the Baptist to death; and to him our Lord was sent by Pontius Pilate, when he, with his men of war, mocked the Lord before His crucifixion. He reigned from B.C. 4 to A.D. 39. Madden gives representations of seven of his coins, six of which bear the title "Tetrarch," which means "ruler of the fourth part of a province." He is called Tetrarch five times in the New Testament. Only one of his coins is in the British Museum.

(*d*) Herod Philip II. is only alluded to once in Scripture (Luke iii. 1) as Philip the Tetrarch. Several coins of his exist, all of which bear the title "Tetrarch." He reigned from B.C. 4 to A.D. 34, and so was a contemporary of our Lord. He was Tetrarch of Ituræa and of Trachonitis, which we now call the Lejah, on the other side of Jordan.

(*e*) Herod Agrippa I., grandson of Herod the Great, is the next. He reigned from A.D. 37 to A.D. 44. He it was who killed the Apostle James with the sword, and put Peter in prison; and who, not giving God the glory at Cæsarea, died, being eaten of worms. He is called "Herod the king" in Acts xii. 1, and this title appears on his coins which were struck at Jerusalem. There are several which have Roman characters on them, and six of these are to be found in our national collection.

(*f*) His successor is his son, viz., Herod Agrippa II. The Emperor Claudius gave him the title of "king." In the Acts he is alluded to ten times as king, St. Paul addressing him as such six times, when he appeared before him in A.D. 60, a beautiful instance of the minute accuracy

of Holy Scripture. Festus, the Roman governor, knowing that Agrippa was better acquainted than himself with Jewish law, recounted to him the case of the Apostle Paul, and after St. Paul's speech Agrippa made him the doubtful or sarcastic answer, "Thou wilt soon persuade me to be a Christian." The Authorized Version renders "*en oligo*" (Greek) by "almost"; a meaning which it will not bear; it is really in a "little," *i.e.*, in a little time (see Madden, p. 114; Conybeare and Howson's *Life of St. Paul*, vol. 2, p. 367, note). King Agrippa reigned from A.D. 48 to A.D. 100, and died at Rome aged seventy, in the third year of the Emperor Trajan. Of him many coins exist, struck under several Roman Emperors, to wit, Nero, Vespasian, Titus, and Domitian.

There are also in the British Museum coins giving the separate names of the cities where the seven churches of Asia existed, to wit, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. The whole subject of coins is most interesting, especially when we look at them as historical records, which have no speech nor language, yet their sound may go out into all lands, and their words to the ends of the world; and they may be of inestimable value to the historian, in writing the annals of an Empire.

Were we able to study these numismatic treasures of our national collection, we should find ample evidence, both direct and incidental, to confirm the historical accuracy of Holy Scripture. We might mention that the coins are not exposed to public view, but are in cabinets, and have to be brought out specially for the student, through the kindness of the obliging Curator.

Akin to the subject of coins is that of *gems*, some of which in our Museum are most precious, and beautifully cut. There is a unique Sardius Cameo of the Emperor Augustus, worth many thousands of pounds, and there are gems connected with Alexander the Great, Tiberius,

Claudius, Nero, and other leading persons, who are directly or indirectly connected with the Sacred Records. Ancient *weights* would also illustrate our subject.

We have thus dwelt on the MSS. and copies of Holy Scripture which exist in our national collection, on the re-discovered Empire of the Hittites, and on the coins which illustrate the Sacred History. In our second article we propose to take Egypt for our subject, and to consider its monuments and inscriptions which throw light on Holy Scripture. We shall then consider Babylon in this same relation. In our fourth article we shall study the Assyrian records and monuments, in which we are particularly rich; and in our last we shall inspect the relics which we have from Palestine, Greece, and Rome. Truly we may say that the Word of God, the Bible as we call it (from the Greek word "*biblos*," *i.e.*, *The Book*), is the most wonderful book in the world, from every point of view.

Now we may ask—Why is the Bible so neglected, or attacked? We may reply, not only from the natural antagonism of sinful man to the Truth of God, but often from mere carelessness. Every science demands diligence in its attainment and prosecution, and the same law holds good in things spiritual. We are to search the Scriptures; we are to read them diligently; we are to meditate on them. We know that the Bible is not an intellectual book, meant to gratify man's curiosity, but that it is a spiritual revelation from God, who is a Spirit, concerning His purpose and Kingdom; and its object, so far as we are personally concerned, is to sanctify us, and to make us meet for that Kingdom.

Alas! we fear that even in this free, Bible-loving England, there are many millions who do not open the Word of God daily, some not weekly, some not at all! Doubtless we all come short, and are far from Messiah's standard, as given in the 119th Psalm, or from David's

either. The best of us must regret our formal and careless perusal of the Word of God, our interruptions, and our hurry, our want of meditation and real study. We do not lay down rigorous rules, that a person must read so much, and for so long; nor can we expect men of business or labouring men, who are rising early, and late taking rest, to read or to study in a way a separated minister might or should do. But we must frankly avow that it is not a sign of healthy spiritual life if we neglect the Word of God; that it is an insult to God and to the Spirit of God, who has given us such a precious gift; and if the Lord Jesus, who was God manifest in flesh, was so diligent in private prayer and in studying the Old Testament Scriptures, what loss must we, who are sinful and ignorant, suffer, if we do not follow His holy example, but are ensnared to neglect the Sacred Oracles.

The historical confirmation of Holy Scripture may not be so valuable as the spiritual witness to its truth, but it has its value, and were it lacking, its want would be felt. To appreciate the spiritual evidence, we need a spiritual mind, an enlightened understanding, a new heart, a receptive faith, a diligent and prayerful research. To those who do God's will, and know of the doctrine that it is of God, external confirmation from antiquities, papyri, or history, may seem cold and almost barren. But there is a place for everything. We think the prophecies of the Bible wonderful and divine; we think its poetry sublime; we think its spiritual powers majestic in reaching our conscience, like a two-edged sword, and in showing us what we are in a way which no other book can do. We know the preciousness of Holy Scripture in our moments of temptation, sorrow, bereavement, and discouragement, but it is remarkable that in the day in which we live, in which faith seems ebbing, and the Word of God is attacked so openly, and the Master seems to be wounded in the house of His friends, that the

Lord should multiply external witnesses to the truth of His Revelation, and that the crumbling mounds of Nineveh and Babylon should, after centuries, exhume their buried treasures to attest the truth of the Word of God.

Though we acknowledge the Church to be the Body of Christ, and indwelt of the Holy Ghost, and believe that the presence of the Living God should be felt in a living organism, still, for all that, we may be, and ought to be, ardent lovers and students of the Word of God. "Thy words were found, and I did eat them," says the prophet Jeremiah (Jer. xv. 16). "Thy Word is truth," says the Lord Jesus Christ. We would value that Word more than the precious onyx and the sapphire; we would delight in its hidden and esoteric beauty and meaning; we would rejoice even in the perfection of its construction and language; we would rejoice in it as one that findeth great spoil; we would hide that Word in our hearts, that we may not sin against God, assured that in so doing we honour God Himself, the Author and Giver of that Word; we would pray the Lord Jesus to do for us, by His Spirit, what He did for His apostles after His resurrection, "To open our understandings, that we may understand the Scriptures," and so be sanctified to meet the Lord on His return, and to take our place in His everlasting Kingdom.

Number II. EGYPT.

EGYPT forms the subject of our second article on the historical accuracy of Holy Scripture, as confirmed by Ancient Monuments.

Many Biblical illustrations might be gathered from so wide a subject as that of Egypt, and from the relics which exist in the Boolak Museum in Cairo, and in the Egyptian galleries of Paris and Berlin, but we restrict ourselves to those in our own National Museum.

Our Egyptian collection will compare with any in Europe. Among its treasures we have the Rosetta Stone, through which the clue was found that has enabled the learned to read the ancient Hieroglyphics, and to discover their secrets which have been kept hidden for some three thousand years. But on this relic we shall not dwell, for it has no direct bearing on the illustration of our present subject.

By way of preface, we may observe that it is interesting to review the number of Scripture characters who have been associated with Egypt, amongst whom there may be some who actually saw many of the monuments which exist in our museum.

The three great patriarchs, viz., Abraham, Isaac, and Jacob, were brought into contact with Egypt; then Joseph and the eleven patriarchs sojourned in Egypt; next we come to Moses and Aaron; Solomon had his relations with Egypt, so had Jeremiah, and each of the three great prophets, Isaiah, Jeremiah, and Ezekiel, uttered special prophecies concerning Egypt. But the most remarkable thing of all is our Lord's descent into Egypt, with Joseph and the Virgin Mary, that the Scripture might be fulfilled

—"Out of Egypt have I called my Son" (Matt. ii. 15). Egypt, identified with the house of bondage, the type of the strength and glory of the flesh, the deadly opponent of the Spirit, can yet yield her treasures to the Lord of Hosts, and her witness to the historic truth of the Word of God. The stones of Egypt cry out; her pyramids, her sphinxes, her temples, her tombs, the relics of her numberless gods and idols; her unique and fertilising river, the Nile, so frequently alluded to by Ezekiel; its mysterious overflow or "flood" which is mentioned by Amos (Amos viii. 8); the necropolis and sepulchres of Memphis, referred to by the prophet Hosea (Hosea ix. 6); *all* conspire to yield homage to the truth of the Sacred Scriptures.

I. We first refer to the *gods of Egypt*, which are frequently mentioned in the Bible.

One salient feature which arrests our attention at first sight is that mentioned by St. Paul, in the first chapter of the Epistle to the Romans, when speaking of the idolatry of the heathen.

The Egyptians were celebrated for their administrative wisdom, and yet in things spiritual "their foolish heart was darkened." What the apostle said of the heathen was true of them, "Professing themselves wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. i. 22, 23).

This is exactly what the Egyptians did. They worshipped birds, and four-footed beasts, and creeping things.

Among *birds*, we should first of all notice the sacred Ibis (*Ibis religiosa*), and of it there are many embalmed specimens in the British Museum. They worshipped also the hawk, the cock, the vulture, the crane, the goose; that is, these were sacred to various gods, while some thirty birds in all are found occurring in the Egyptian sculptures, and therefore were, perhaps, connected with religion.

Among *four-footed beasts*, we may notice the sacred *Bull;* and, remembering this, we can see why Aaron, at Sinai, should make a golden calf, and why Jeroboam, after his sojourn in Egypt, should place a golden calf at either end of his kingdom, at Dan and at Beersheba. One of these sacred bulls was kept in a temple at Memphis, and called the god "Apis," and a second was at Heliopolis, and called "Amim-che," and by the Greeks "Mnevis."

The death of the bull Apis caused a general mourning throughout Lower Egypt, and his body was embalmed and placed in a granite sarcophagus, and buried with royal pomp in the Serapeum, or Apis Mausoleum, in Memphis.

Thirty great sarcophagi of these bulls, extending over a period of six hundred years, have lately been discovered, each in a chamber opening out of a long passage tunnelled in the rock.

When a new Apis was found with the right spots upon him, he was brought into the temple, and installed with a ceremony equalled only by the coronation of a king.

Though only the two bulls—the Apis and the Mnevis—were kept in temples, the whole race of oxen was sacred, and these animals were never killed and eaten.

Among other *four-footed* beasts which were worshipped, we may notice the lion, the bear, the ass, the goat, the dog, the wolf, the jackal, the sheep, the ram, the ichneumon, the weasel, the shrew-mouse; and mummies of many of these exist in the British Museum, as also the cases in which they were contained. We must also mention the crocodile, from which the capital of the Arsenoite Nome derived its name Crocodilopolis, or Crocodile City. A large mummified crocodile has recently been added to our collection. The Egyptians also worshipped the baboon (the cynocephalus), and the Egyptian monkey. The asp and the horned snake were sacred, as also five sorts of fish, the best known to us being the "oxyrhinchus," and the "lepidotus," which still

exist in the Nile, while specimens of the other genera have been found embalmed in Thebes.

But the apostle mentions vile *creeping things* as being objects of worship to the heathen, and this was true even of the civilised Egyptians. Among the insects worshipped were the scorpion, and perhaps various species of beetles. The one that is most familiar to us is the beetle (whose Latin name is "Scarabæus Sacer"), for it abounds in the British Museum, from the gigantic granite one in the Egyptian gallery, to the innumerable small Scarabs in porcelain, stone, or enamel, which are found in the fourth Egyptian room.

Much interest attaches to this beetle. It was a symbol of the creative and reproductive power of nature, and was looked upon as the emblem of resurrection and of a future life. Its habit was to lay an egg, cover it with earth or refuse, roll it about, and then bury it; and so it was looked upon as a fertilizer of the earth, and as being helpful to agriculture. It was supposed to be of the male sex only, and hence signified the self-existent, the paternal principle in nature. Made of silver, lead, stone, or pottery, it was frequently put upon the breast of the corpse.

It has been remarked that each one of the ten plagues of Egypt was directed against the polytheism of Egypt, even as the Lord says, "Against all the gods of Egypt will I execute judgment" (Ex. xii. 12).

The first plague, turning the water into blood, was directed against the worship of the river Nile. The second plague was inflicted with the same intent, causing frogs to come up out of the river. In the third plague, the lice affected the idolatrous priesthood, making them unclean. The fourth was against Beezebub, the Fly God, and the sacred Scarabæus would be included here. The fifth was against brute worship, against the bull Apis, and the calf Mnevis. The sixth was that of the boils, through scattering

ashes, a practice which the Egyptians followed with the ashes of human victims sacrificed to propitiate the god of evil. The eighth plague of locusts, was directed against the worship of Serapis. The seventh and ninth plagues, of the hailstorm and darkness, were directed against the worship of Isis and Osiris. The tenth, the slaughter of the first-born, would be an act of retributive justice for the murder of the Israelitish children.

The gods of Egypt are referred to in Scripture by most of the prophets in their condemnation of idolatry. We will briefly allude to those which we may see in our Egyptian gallery.

The most prominent are "Isis," "Osiris," and "Horus," and these may be seen on many tombs and tablets. "Pasht," or "Bubastis," the cat-headed goddess, was worshipped in the city of Bubastis. "Re" signified Sun, which enters into the word Pharaoh; and Heliopolis, or "On," as it is called in Scripture, was the city devoted to the worship of the sun. "Athor" was worshipped under the form of a cow. The Egyptian "Horus" is identified with the Greek "Apollo," "Anubis" was the jackal-headed god, and "Thoth" the Egyptian "Mercury"; all these figure in the trial scene portrayed in "The Ritual of the Dead," which is proved to have been written before any other known book in the world.

This is a brief abstract of the gods of Egypt.

II. We pass on to consider the *Kings of Egypt*, but only those who are mentioned in Holy Scripture, or are supposed to have come in contact with the Jewish patriarchs.

The earliest Scriptural allusion to Egypt is the visit of Abraham, driven there by famine, as narrated in Genesis xii. This took place during the rule of the "Hyksos," or Shepherd Kings, and it is probable that Abraham may have seen the great pyramids of Ghizeh, and the Sphinx.

Some think that the fresco at Beni-Hassan, 150 miles

south of Cairo, representing a Semitic family being ushered into the presence of Osirtasen II., alludes to Abraham's reception at the Court of Pharaoh. If Abraham (according to Wilkinson) went into Egypt 2,000 B.C., then all objects dating from or before that period, might have some chronological association with that venerable patriarch.

We next come to the history of Joseph, who was made Viceroy of Egypt under a shepherd king, one of the Hyksos, who constituted the xvii. Dynasty.

There are two statues, a colossal head, and a colossal figure in the Southern Egyptian gallery, No. 1,063, and No. 1,064, which are supposed by some to represent the Pharaoh Apepi, under whom Joseph served. It is true the inscription on the statues gives the name of Osorkon II., and not that of Apepi. But it often happened that Egyptian kings erased the names of their predecessors, and substituted their own; and Mr. Naville, who found these fragments at Bubastis in the Delta, thinks that, though the name of Apepi is not upon them, there is a considerable amount of evidence to show that they may be identified with Apepi.

Dr. Kinns has lately stated this in his recent lectures in York Minster (1895); and in his publication, "*Graven in the Rock*," he adds, "the fact that this Apepi is thought by Mr. Naville to be Joseph's Pharaoh, will give us increased interest in looking at these colossi in our Egyptian gallery."

The dynasty of the Shepherd Kings, under which Joseph flourished, has been conquered, and the xviii. Dynasty has come to the throne. Of this royal line came Thothmes III., who raised "Cleopatra's needle," and of whose statues those gigantic fragments exist in the British Museum. This Pharaoh is not referred to in Holy Scripture. After him came Rameses I., who had a campaign with the Hittites to whose re-discovered empire we alluded in our first article.

We now come to a king, who is supposed by Dr. Kinns and some others, to be the one alluded to in the opening of

the Book of Exodus, "The king who knew not Joseph," and the one who ordered the midwives to destroy the male children of the Israelites: "Every son that is born ye shall cast into the river" (Exodus i. 22). Of this king, Seti. I., we have several memorials. One of these is No. 956, in the North Egyptian gallery; and another is No. 1,103, a tablet in the South Egyptian gallery, which gives us a picture of Seti offering to the god Amen-Ra. No. 26 is a granite column with the inscribed names of Seti I. and Menephtah. In the first Egyptian room, on the first floor, we have a wall picture of Seti before Osiris, and another of the same king in battle, and in the next room are various rings with Seti's name engraved upon them. The alabaster sarcophagus in Sir John Soane's Museum, Lincoln's Inn Fields, belongs to Seti. This grand coffin, covered with sculptures and paintings, was once in the British Museum, and was offered to the trustees for £2,000; it was refused, and was bought by Sir John Soane, and so has been preserved to the nation. It is quite unique, and is now of priceless value.

Another memorial which we have of Seti, is the splendid Hall of Columns, in the Temple of Karnak, at Thebes, which was built by Seti I., and by his son Rameses II. The relics of Seti cannot but be interesting, when we think of him as the initiator of the Egyptian persecution of the Israelites, and as the one who, in his subtle cruelty, ordered their male children to be drowned in the river Nile.

The son of Seti was Rameses II., or Rameses the Great, the Sesostris of the Greeks, on whom we must lay stress, because he comes to the forefront in sacred and profane history. He was a mighty conqueror, a great builder, and it is accepted now, by the learned, that he was the oppressor of the Israelites, as recorded in the Book of Exodus. He is described under the generic name of Pharaoh. It was he who set task-masters over the children of Israel, to afflict

them with burdens. Of him we read—"He made the children of Israel to serve with rigour, and made their lives bitter with hard bondage in mortar and in brick, and in all manner of service in the field" (Exodus i. 14). It was for this king that the Israelites built the treasure cities of Pithom and Raamses, and a statue of a recorder of Patum is to be found in our National Museum.

Of this Rameses we have numerous statues and relics, some of which must arrest our attention from their enormous size. We will indicate a few of them in the Egyptian gallery, which, with the knowledge we have, form links in the history of the children of Israel in Egypt. There are two colossal heads of Rameses II., near the centre of the gallery, and a gigantic cast of his face from the Temple at Aboo-Simbel, which is in the northern vestibule. It is supposed that Moses was rescued by this Pharaoh's daughter, and was afterwards brought up at the Court of Rameses, where he became learned in all the wisdom of Egypt. But not only have we these numerous and gigantic busts and statues, but, strange to say, even we, like Moses, have looked upon King Rameses himself, whose mummy is in the Museum at Boolak. What a difference there is between this shrivelled mummy and the colossal statues which represent King Rameses in his glory, and we are inclined to say, in the language of Isaiah, "Is this the man that made the earth to tremble, that did shake kingdoms?" (Isaiah xiv. 16.)

The history of the finding of the royal mummies near Thebes, in the year 1881, and the discovery of this rock passage and chambers, with some thirty-six royal sarcophagi and mummies, are most interesting. These coffins must have lain there for a thousand years, since they were last rifled by the treasure-seeking Arabs. But the chief point of interest is this, that, whereas in the statues of Rameses II., we are looking at the effigy of this mighty conqueror,

builder, despot and oppressor, here we are looking at the man himself. The actual mummies, *i.e.*, the very bodies of Seti and Rameses can be seen at the Boolak Museum, and photographs of them are exhibited in our own collection. Here we may look upon the countenance of Rameses, of which the aquiline nose and the stern features are plainly discernible.

Is not this a case of truth being stranger than fiction, especially if we consider the condition in which this island was some 3,000 years ago when the Pharaohs reigned, and then contrast our condition now, in the van of modern civilisation, with that of Egypt in the present day?

Strange that in the good providence of God, not merely papyri, monuments, frescoes and tablets should cry out about the past, but that we should see those who were themselves actors in this drama, and that, though dead, they yet speak.

We may allude to the large paintings on the wall of the fourth Egyptian room, representing the triumphs of Rameses II., which serve to set forth the power of Egypt. Behind Rameses, the Ethiopian army, dressed in panther skins, rushes in full rout. The king stands in a chariot drawn by two horses, discharging arrows at his retreating foe. The king and his horses are of gigantic proportions, showing forth his superiority and his victory; on the other side of the room, Rameses holds the battle-axe in one hand, and in the other hand grasps the hair of three Asiatic captives. In another fresco he is represented as attacking the enemy, the vulture above being the emblem of the goddess of victory. In the next, seated on his throne, he decides the fate of the prisoners dragged into his presence. In looking at these pictures, let us not forget that we are looking at Rameses, whose oppression of Israel is related in the Book of Exodus.

After Rameses II. we come to his son, Menephtah II.,

who is generally accepted as the Pharaoh of the Exodus. This is the one with whom we are brought into more personal contact in the Bible. Of him we have not so many memorials, but there is a full length statue of him in the Museum, of which an engraving is given by Dr. Kinns, in his book, "*Graven in the Rock*" (page 353). We notice in the Egyptian gallery, a granite column, No. 1,123, with the inscribed names and titles of Rameses II. and of Menephtah, thus uniting the names of father and son, or of the two Pharaohs who are so prominent in the narrative of the Exodus. Professor Flinders Petrie has recently (July, 1896) exhibited in London some of the acquisitions discovered by him at Thebes during the last winter. Among them are several likenesses of Menephtah, and a full-sized copy of a slab of black syenite found in the ruins of the temple of that king. The inscription on this tablet is of great importance, because of its intimation that "the people of Israel is spoiled;" and this is the first known allusion to the Israelites by name on any Egyptian monument. This tablet was executed about B.C. 1200, so that its record is several centuries earlier than any similar reference in Assyrian records.

Professor Petrie confesses that he is not quite certain as to the interpretation to be put upon the phrase which is employed; but he claims that, in any case, it is the earliest evidence in the Gentile world of the people of Israel which we possess.

Another king mentioned in Holy Scripture, and prominently brought before us in the Egyptian gallery, is "Shishank" or "Shishak." The statue, No. 63, is labelled "Sekhat, with the name of Sheshank I. (Shishak xxii., Dynasty—about B.C. 966. Karnak)." This is the king whose name is found in the Temple of Karnak, near Thebes, with a figure supposed to represent Rehoboam, king of Judah, and the hieroglyphics have been deciphered

as "Judah Melak-land," or "The Kingdom of Judah." In this way Sheshank recorded his conquest of Rehoboam, and this is the earliest Egyptian record that has yet been found mentioning any definite event in Jewish history (see II. Chron. xii.) It was to this king that Jeroboam fled, before he returned and wrested the ten tribes from the dominion of Rehoboam.

As regards the other Egyptian kings mentioned in the sacred Scriptures, as brought into contact with the kingdom of Israel, we find that Zerah was repulsed by Asa (II. Chron. xiv. 9). Zerah is held to be identical with Osorkon II., and of him several statues and relics exist in the Egyptian gallery, among which are Nos. 1,105 and 1,077, from Bubastis, of the date B.C. 866.

King Hoshea was allied with the Egyptian king So, B.C. 723. His name is known, but we have not been able to ascertain whether any relics of him exist in the British Museum.

Hezekiah was assisted by the Ethiopian king, Tirhakah, when threatened by Sennacherib, but, according to Dr. Budge's list, he appears to be "Tahrg." There is in our Museum a figure with his name, No. 2,277, in wall case 155. There is also an Assyrian or Babylonian tablet which speaks of the defeat of Tirhakah.

We read that Josiah attacked Pharaoh Necho (II. Chron. xxxv. 20-23), and was slain by him, and of this Pharaoh, a sepulchral monument exists in the British Museum, No. 511, and a small relic in case 115, numbered 24,238.

Pharaoh Hophra helped King Zedekiah against Nebuchadnezzar. He is supposed to be identical with Psammetichus I., and the objects, Nos. 537 to 540, 544, 545, are associated with this Egyptian king. Thus the names of all the Egyptian kings mentioned in the Scripture as being brought into contact with Israel, are found in our Museum, and relics of them exist, with the exception of So

—an exception which is probably more apparent than real, could we investigate the subject, and have access to the hidden treasures of the British Museum.

Thus much with reference to the kings of Egypt connected with Scripture history.

III. We proceed to the consideration of the *Mummies* of Egypt, which have a connection with our two previous points.

Mummies have a special interest both from Biblical associations and from the abundant illustrations which they receive in the British Museum, for they are Egyptian corpses, and set forth the manner in which the Egyptians prepared their dead for burial. First, let us refer to the coffins. They usually consisted of three cases, the first or outer one was generally made of sycamore, deal, acacia, or cedar, and was sometimes covered with a coating of stucco, and richly painted; the other two were also covered with hieroglyphics, the middle coffin being of wood, the inner one of a sort of cardboard. The treatment of the corpse for the purpose of embalming was as follows:—In the case of the rich, an opening was made in the side of the body with a sharp stone, through which the softer parts were removed; the whole of the brain was then taken out, without injuring the outer surface of the skull, and the body was soaked in mineral pitch. It was then wrapped in countless linen bandages, and was sometimes again soaked in pitch. The pitch was boiling hot, as we infer from the linen and the bones being sometimes charred. The whole operation occupied seventy days. During this time the ornamental stone, or wooden cases, were being completed, which had probably been bought ready-made, with much of the inscription written, but with blanks left to receive the name of the deceased. This method cost about £240. The second process was not so elaborate: cedar oil was poured into the body, which was laid in natrum for seventy days, and so

powerful were these two solvents, that at the end of that time the whole of the body, except the skin, sinews, and bones, had been destroyed, whereupon, in this altered condition the body was returned to the relatives; this process is said to have cost £80. The third method of embalming, which was employed by the poorer classes, was to abstract the softer parts, and then to place the body in natrum for seventy days; this process was comparatively inexpensive.

What makes this subject interesting to us, is that this is probably the way in which all the patriarchs were buried. We read of the details connected with Jacob's funeral, after the custom of Egypt: "Joseph commanded his servants, the physicians, to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him, for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days" (Gen. l. 2, 3). His body was then taken away and buried in the cave of Machpelah, where Abraham, Sarah, and Isaac were interred, and where to this hour they have lain undisturbed for centuries amid the ravages of war and of Oriental marauders. Again we read, "So Joseph died, and they embalmed him, and he was put in a coffin in Egypt" (Genesis l. 26). Joseph had taken an oath of the children of Israel, that they would carry up his bones out of Egypt, which oath was fulfilled, for we read, "And Moses took the bones of Joseph with him" (Exodus xiii. 19). How strange it must have been to have seen this solitary tent, and inside to have found only a mummy with its outer and inner trappings, which was carried about with the Israelites during their wanderings for forty years!

When we look at the mummies in the British Museum, many of which are older than the times of Jacob, or of Joseph, let us realise that Jacob and Joseph were treated after this manner, and that, as mummies, their bones were carried up out of Egypt.

Memphis was the sepulchral city of Egypt; in fact, it was one vast cemetery. In the book of the prophet Hosea it was written, "Memphis shall bury them"; hence burial on a large scale was associated with this city. *Now* it is an absolute desolation, more or less covered by the sand of the desert. But we cannot say much about the peculiar features of Memphis, save to ask whether we have anything in our Museum which is connected with this city of the dead, and which illustrates its sepulchral character, and so confirms the allusion of the inspired prophet. We find in the Northern gallery, No. 155, a sandstone sepulchral tablet of Thothmes, who was a gate-keeper at Memphis; in the Northern Egyptian vestibule there is a painted statue that was found in a tomb at Memphis, and in the Southern Egyptian gallery there is a massive granite sarcophagus of the priest "Naskatu;" all these point to burial at Memphis. Besides these, there is that gigantic fist, from one of the colossal granite figures of Rameses II., which stood in the Temple of Ptah, at Memphis, as also a black basalt slab from the same temple. There are enough relics in our Museum connected with Memphis, to illustrate the funeral hint of the prophet Hosea, some seven hundred years before Christ.

IV. We must notice some of *The Buildings of Egypt*, which illustrate our subject.

The monuments and buildings are of the most enduring and colossal character. Egypt is famous all over the world for its unique Pyramids, the Pyramids of Ghizeh, and especially for the one which is known as the "Great Pyramid." Of this we have some of the external casing stones in the northern Egyptian vestibule of the British Museum. It was built of brick, and its sloping, step-like sides were covered with smooth limestone. This Pyramid was reckoned among the seven wonders of the world, and is considered to be one of the greatest erections ever made by man. Its size is overwhelming: for it is said to have covered twelve acres

of land. Its height was 450 feet, and it contained eighty-five millions of cubic feet of brick.

A French engineer has reckoned that the Great Pyramid would suffice to build a wall of one foot thick and ten feet high all round France, thus measuring 1,800 miles. Some persons have suggested that there is an allusion to this Pyramid in Isaiah xix. 19, where it is written, "In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord."

In the third Pyramid, a stone coffin of King Mycerinus, with the mummy case, has been found, both of which had been rifled hundreds of years ago by the Saracens, but the ancient lid of that sarcophagus, perhaps four thousand years old, rests now in our Museum.

There are also two other small relics in our gallery, which we might easily pass by without observation, and yet which are full of interest; they are not casts, but originals. We have all heard of the Great Sphinx, which is chiselled out of the living rock close to the Great Pyramid of Ghizeh. The Sphinx is interesting to us, as a probable representation of the Cherubim, from an Egyptian point of view. We have not the combination of the four living creatures, but we have two of them in union, viz., a human form with that of an animal, a crouching lion with the head of a woman. In our Museum we have part of the beard of the great Sphinx, which, when complete, was thirty inches long, and nineteen wide, the hair being plaited, and coloured with red ochre. We have also the head, and upper part of the sacred serpent, "Uræus," or "Basilisk," which ornamented its forehead. The sacred serpent, known by its swollen chest, is a common ornament on the foreheads of Egyptian statues of kings, or of gods. Many of the Egyptian temples had a row of comparatively small sphinxes on each side of the main avenue of approach, and of these several examples exist in the Egyptian gallery.

The temples of Egypt are one of its most characteristic features, for, as we know from Scripture, it was the land of idols, and hence of temples; of these latter we have many fragments in the British Museum; as also statues, columns, tablets, and sphinxes from the outer avenues, as well as photographs of the interior of the ruins.

"In Egyptian temples," writes Clement of Alexandria, in the second century, "the porticoes, vestibules, and groves are constructed with great splendour; the halls are adorned with numerous columns, the walls are perfectly splendid with rare stones, the sanctuary shines with gold, silver, amber, and with a variety of glittering stones from India or Ethiopia, and the adytum is hung with curtains of gold thread. But no sooner does the priest draw aside a portion of the veil, as if to show a god, than you find ample reason for smiling at the mysterious deity, for the god you sought is not there, but a cat, or a crocodile, or a native serpent, or some such animal—which is more suited to a cave than a temple, and you behold an Egyptian god, in a beast lying on a purple carpet."

Thebes was a city of temples, and one of the most wonderful cities of the ancient world, for Homer speaks of its hundred gates. It is alluded to in Scripture by three prophets under the name of *No*. The prophet Nahum asks Nineveh, "Art thou better than populous No?" (Nahum iii. 8); Ezekiel takes up the same idea, "I will execute judgment in No: I will cut off the multitude of No" (Ezekiel xxx. 14, 15); Jeremiah also strikes the same note, "Behold I will punish the multitude of No, and Pharaoh; and Egypt with their gods" (Jer. xlvi. 25).

Thus three prophets, Jeremiah, Ezekiel, and Nahum, refer to No, or Thebes, and all allude to the same features, viz., to its great population, and to its destined judgments. It contained the two magnificent temples of Luxor and of Karnak, which both still rank among the architectural

wonders of the world. Ferguson says that, if Karnak were perfect, it would be the most wonderful building that the world ever saw! We have many relics in our Museum from Karnak, and from Thebes, and we can see in their present deserted and ruined condition, an apt illustration of the historical accuracy of the prophecies of Holy Scripture.

Although we are restricting ourselves to the consideration of objects in the British Museum, which illustrate Holy Scripture, there is one exceptional object in the Metropolis that deserves a passing notice. It is the Obelisk on the Thames embankment, commonly called "Cleopatra's Needle." The history of this is a romance, but we only allude to it in connection with the city from which it came, which is Heliopolis, in the Delta of Egypt. This is called "On" in the Book of Genesis, and with it Joseph was associated. The Obelisk was made and set up at On, about B.C. 1600, by Thothmes III., the Pharaoh whose colossal relics are to be found in the Egyptian gallery. Professor Erasmus Wilson, who brought over the Obelisk from Egypt, at a cost of over £10,000, and gave it to the nation, writes—"With respect to the age of our monument, it seems not improbable that the order for the British Obelisk was given about 1600 years before the Christian era, and, consequently, that its age at the present time may be taken to be about 3,500 years." If this be so, the Obelisk was in its place long before the Exodus, but perhaps not when the Patriarch Joseph lived in Egypt, though no doubt Moses may have seen it, and perhaps Jeremiah. There is a tradition that when Joseph and Mary, with the infant Saviour, went down into Egypt, they rested at Heliopolis, and, therefore, their eyes may have seen this very Obelisk. Later, it was moved from Heliopolis to Alexandria, and after long neglect, it has found on English ground another resting place.

V. We must now refer to *some relics and objects* in our Museum, which illustrate the language, or allusions of

Holy Scripture. We notice *baskets;* these are made of wicker work, and they remind us of Pharaoh's chief baker, who dreamt of the three baskets containing confections prepared for the king. We notice the *sandals* made of palm leaves and fibre. Ancient shoes consisted of a sole of leather, or of papyrus bound to the foot by a thong or latchet, and they were removed from the feet as a token of respect, as we learn from Holy Scripture. We observe the *pallets of scribes.* In the lower part of the pallet is a groove, in which the writing-pens, made of reed, were placed.

Let us glance at the *wax tablets.* These are similar to the one mentioned in Luke i. 63, when Zacharias asked for a writing table (tablet, R.V.), and then with a stylus wrote on the wax, with which the tablet was covered.

In the third Egyptian room, we see *yokes* of wood; these were laid across one shoulder, and at either end were borne burdens of bricks, attached by bands of leather to the yoke. Yokes are frequently alluded to by the prophets, and by our Lord Himself, when He says, "My yoke is easy and My burden is light." The ancient *sticks* are not without an interest. Corporal punishment has always been inflicted with severity in the East, and in Exodus the taskmasters are represented as beating the Israelites, who were making the bricks.

Notice *the mirrors.* These were of polished metal, and were like those which the women offered for the construction of the laver in the Tabernacle of Moses; they are also alluded to twice by St. Peter, and once by St. James, in their epistles.

There is a relic in the fourth room which should command our attention, both as a confirmation of Holy Scripture and for its own intrinsic interest, yet we might unwittingly pass it by, or glance at it with contempt. We allude to a *brick* which is is to be seen in wall case 138. Bricks exist by the million in every civilised country—in

Egypt, in Assyria, in Rome, and in our own days. What is there peculiar about this brick? It is an Egyptian brick; it is made of clay or mud, it has been dried in the sun, and has not been burnt in a brick kiln, and as the mud was that of the Nile Delta, and probably sandy, it lacked cohesion, so straw was mixed up with it to bind it together, and it has a stamp on it, which gives us the name of the king of Egypt in whose reign it was made. The bricks range in date from B.C. 1600 to B.C. 1320, and some bear the names of Thothmes III. and of Rameses II. It is possible that the brick exhibited and stamped with the name of Rameses II. may have been made by the children of Israel, when they were labouring under their taskmasters in Egypt! At any rate, the date agrees, for the Scripture tells us that they had to make bricks, that they had to get straw, and then to collect stubble to mix with their bricks, and which could have been used only in sun-dried, but not in kiln-burnt bricks. Those bits of straw in that oblong piece of dried mud are an accurate testimony to the truth of Holy Scripture, and more precious than the gems which may be found in adjoining cases, and which may have shone in Pharaoh's crown.

In Exodus v. 6-8 the officers had to keep the tale, or number of the bricks. We have many notes of the tale of bricks in the Egyptian papyri of the time of the Exodus.

There is so much said about bricks and brick-making connected with Egypt and the Israelites in Scripture, that it is interesting to note this feature as being prominent in the monuments, frescoes, and papyri.

There is a well-known representation of the process of brick-making found in Thebes, which is a graphic illustration of the 1st chapter of Exodus. Were there no sun-dried bricks in Egypt, no bricks with straw in them, no mud in the Delta of which to make bricks, and no allusion to brick-making in the frescoes and monuments, it would

make it more difficult to receive the Scripture narrative of the Israelites making bricks in Egypt; but all these points are illustrated in our National Museum, and therefore they confirm the Scripture narrative.

We may allude to *the linen*, for which Egypt was so famous, as we gather from the xxvii. chapter of Ezekiel, verse 7, and from the fact that fine linen was procured for Solomon from Egypt (1. Kings x. 28). Linen was used for the dress of the Egyptian priests, and by God's command, for that of the Levitical priesthood.

Joseph, on his exaltation over the land of Egypt, was arrayed by Pharaoh in a vesture of fine linen (Genesis xli. 42). Now, this is not such a common-place statement as at first sight might appear. We are speaking of a condition of things some 2,000 years before Christ, and the production of linen argues a great advance in industrial pursuits, in commerce and in luxury. We have plenty of specimens of the fine linen of Egypt in our Museum, for it was largely used in swathing mummies, as well as for the dress of the upper classes. The finest specimens have in each inch 152 threads in the warp, and 71 in the woof, which compare favourably with the finest linen that is produced now. The finest Belfast linen has now 194 threads to the inch, the warp and the woof being equal.

Linen is made of flax, and of this plant representations exist in the Egyptian hieroglyphics and frescoes. Fine linen is alluded to some twenty-one times in the Bible, and several times in connection with Egypt. So let us associate the linen which we see in the Museum with the various references thereto which we find in Scripture.

Another point which is mentioned in the Bible in connection with Egypt, and which receives ample illustration from our Museum, is that of her *ornaments and jewels*. We read that, when the Israelites left Egypt in that hurried manner, on the night of the Exodus, they borrowed of the

Egyptians jewels of silver and jewels of gold, which, as we subsequently learn, were used in the construction of the Mosaic Tabernacle. There is no lack of bracelets, necklaces, rings and other personal ornaments in our Museum, some made of porcelain, others of enamel, of precious stones, of silver, and of gold. Of these we read in *Modern Egypt: Its Witness to Christ*, page 88, S.P.C.K.:—"Their jewellery is as fine and exquisite as any of our contemporary work, and in the golden and enamelled ornaments of a Queen, who lived before the Exodus, now to be seen in the Boolak Museum, in Cairo, you will find specimens such as our jewellers would have difficulty in matching."

There are many Egyptian rings in the British Museum. On the face of one is engraven the names of Menhophra, who probably lived about one hundred years after the time of Joseph, and it recalls to us that passage in Genesis (Genesis xli. 42), "And Pharaoh took off his ring (his signet ring) from his hand, and put it upon Joseph's hand;" for these were signet rings, and not cylinder seals, like the Babylonian or Assyrian seals. In wall case, 7a, in the second Egyptian room, there is an embalmed arm, with a signet ring on the finger.

We find many allusions to *chariots* in Holy Scripture, and that in connection with Egypt. Solomon, we are told, purchased chariots from Egypt (1. Kings x. 29). In his hasty pursuit after Israel, the King of Egypt took six hundred chosen chariots, and all the chariots of Egypt; now, we may see many representations of Egyptian chariots in the British Museum, from the sculptures of Rameses II., the predecessor of Menephthah, the Pharaoh of the Exodus. The chariots had two horses, and carried three men; the captain or warrior, and two soldiers of lower rank—one to guide the horses, and one to guard the warrior with a shield.

Another illustration of the Bible is derived from the many *sepulchral tablets* in the British Museum. There is

often a picture of the deceased on one side, opposite to whom a table of food is set out, and among these offerings to the departed we can recognise cray-fish, vegetables, bread, and the leg of a deer; and underneath the table jars, perhaps of wine and honey. The friends of the deceased met together to eat this sacrifice. This was forbidden among the Jews. In Psalm cvi. 28, they are accused of "joining themselves unto Baal Peor, and of eating the sacrifices of the dead," and in Deuteronomy xxvi. 14, the worshipper is there required to acknowledge "I have not eaten thereof in my mourning, nor given ought thereof to the dead."

Another practice to which we may allude, since it is noticed in Scripture, and receives illustration from the Egyptian relics, is that of *painting the face*, especially the eyebrows and the eyes. We read in II. Kings ix. 30, that Jezebel "painted her face (literally her eyes) and tired her head." The Asiatic women did not use red and white paint on their cheeks like the Europeans, but painted their eyebrows and eyelids with a black dye, a practice still common in many parts of the East. This operation had to be often repeated; it made the eyes appear brighter and more salient, but caused them some injury, as we learn from Jeremiah iv. 30, where we should read, "Though thou injurest thine eyes with paint, in vain wilt thou make thyself fair." In cases E, in the fourth Egyptian room, we find all the appliances for this painting of the eyes.

There is a scene, which is often represented in the papyri, and of which two specimens may be seen in the British Museum (one in a *fac-simile* of an ancient papyrus, the other, in a cast on the wall), viz., a representation of the Final Judgment, or Trial Scene, taken from the "Ritual of the Dead." Osiris, with his whip and crook, sits as judge on his throne; before him is a table of offerings, surmounted by the four genii who preside over funeral rites; next

appears Cerberus, the guardian of the Hall of Judgment. "Thoth," the Ibis-headed god, records the verdict with a reed pen on a strip of papyrus. Next comes a great balance; in one scale is put the heart of the deceased, in the other the symbol of truth, used as a weight to balance the heart. "Anubis," the jackal-headed god, records the fluctuations of this scale. The dog-headed Ape sits on the tongue of the balance; "Horus," the hawk-headed god, watches the weights; the guardian spirit proclaims that the balance is even; "Thimei," or Truth, welcomes the deceased into the Hall of Perfect Justice, and introduces him into the Judgment Hall, while above are the forty-two assessors of the dead, assisting at the trial. This scene is interesting, especially in the light of Revelation, as testifying to the natural conscience of man, of whose action, even in the heathen, St. Paul speaks in his epistle to the Romans (chapters i. and ii.). Truly, it is strange that the Egyptians should have had such high ideas as regards Truth and Justice, while in their foolish and darkened imaginations they worshipped crocodiles, cats, and beetles.

An expression in the book of the prophet Malachi receives a beautiful illustration from a painting on a mummy-case. In Mal. iv. 2 we read: "And ye shall tread down the wicked; for they shall be as ashes under the soles of your feet." At the foot of a wooden mummy-case, in the second Egyptian room, we see the soles of the two shoes painted, each bearing the figure of a man, with his arms and hands bound behind him, and with his feet tied at the ankles, in which helpless state he is supposed to be trampled upon by the walker. His appearance is like an Arab, who were hated by the Egyptians for their incursions into the cultivated valley of the Nile. The Scriptural expression of a conqueror making his enemies his footstool receives abundant illustration from the sculptures and frescoes connected with Rameses and other kings.

Another expression of the prophet Malachi is also illustrated in this same room. The Egyptians used to represent Providence under the form of a Winged Sun, on either side of which is a crowned asp, supporting a signet-ring. This ring is in nearly the same form as the hieroglyphic for life and health; while the serpent is the emblem of immortality. The same ideas may be considered as symbolized by the beams of the noonday sun. In Malachi iv. 2, we read: "Unto you that fear my name shall the Sun of Righteousness arise, with healing in his wings." The sun, with its rays, was a symbol of the Divine presence, both among the Egyptians and among the Assyrians.

We all know that Egypt is used in Scripture as a type of something spiritual, and that *not* in a good sense; even as we read in Rev. xi. 8, of a "city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Egypt is used in Scripture as a type of the flesh, of "the old thing," as an example of what man can do, or attempts to do, apart from God; and in this aspect it is remarkable to notice what attention the Egyptians paid to the dead, to their embalming, and to their sepulchres. This gloomy funeral idea was one of the pervasive features of their religion, and even affected their architecture. They glorified death—death, the enemy of God and man—hence, in all museums, we are so familiar with splendid and gigantic sarcophagi, with their massive lids, with sepulchral tablets, with mummy-cases, with mummies; and yet, Egypt stands as a type of the strength and wisdom of the flesh, in her laws, in her mighty temples, in her royal colossi, and statues, of which we have such a profusion in our national collection.

Egypt received no rain from heaven, but depended on the overflow of the Nile (which is alluded to by the prophet Amos, viii. 8), and on the annual deposit of mud over her fields. In all this she spake of earth rather than of heaven,

and of the wisdom that proceedeth not from above, but was "earthly, sensual (natural), devilish," *i.e.*, not of God.

But we must conclude, knowing that we have but offered a few suggestions on an inexhaustible topic. May what we have written confirm, by the grace of God, our faith in the historic accuracy of the Holy Scriptures, and our hope in all its unfulfilled promises, which are Yea and Amen in Christ Jesus, our Lord.

Number III. BABYLON.

ABYLON, as well as Egypt, is a name familiar to every Biblical student. It was intimately connected with the fortunes of the chosen people; and we are, therefore, not surprised to find that Babylon is prominent in sacred history, and that many Babylonian relics have been found, which confirm the historical accuracy of the Holy Scriptures.

Having in our last article considered Egypt in this relation, we shall now study Babylon from the same point of view, remembering that we do not treat the subject in its widest range, but from a limited platform, considering only those Babylonian records which exist in the British Museum.

Babylon, like Egypt, is used as a spiritual type of a certain state of things in the Church of God. Into this subject we cannot enter; we can only allude to the fact that Egypt, Babylon, and Assyria, are all prophetic types, and have their spiritual applications to the Church, to events in our own day, and to those which are yet to come. Babylon sets forth a state of confusion and oppression, a state which is abhorrent to God. The king of Babylon besieged and took the city of Jerusalem about B.C. 586; he destroyed the temple of Solomon, and carried Judah into captivity for 70 years; hence, special judgments were denounced against Babylon by the prophets Isaiah, Jeremiah, and Ezekiel. Thus Babylon is not like a city, such as Athens, or Antioch, which, perhaps, have no typical or spiritual application. Our present references, however, are not to the mystical Babylon, but to the literal Babylon, and to its relics and

monuments, in connection with Sacred History, although we may remember that it admits of a spiritual application which enhances its general interest.

We may here make another preliminary remark on the different quality of evidence which is now adduced in support of the historic accuracy of Holy Scripture, to what was attainable a century ago. We do not for a moment depreciate such books as Keith's *Evidences*, or Bishop Newton's *Dissertations on the Prophecies*, which no doubt were helpful to many in their generation. They treated of the literal fulfilment of Holy Scripture with reference to Tyre, Babylon, Nineveh, Egypt, Edom, and other countries, by showing, in their present desolation, the truth of the prophetic denunciations. This simple evidence was intelligible and accessible to all. Now those deserted Chaldean mounds have been laid bare, thousands of mystic tablets have been exhumed, their extraordinary cuneiform characters have been deciphered, and in many varied ways the most minute confirmation of the historic truth of the Bible has been adduced, giving the names of many kings mentioned in Holy Scripture, and accounts of their wars and conquests. These researches furnish the matter for our present articles, especially of this one on Babylon, and of our next on Assyria, enabling us to adduce some of these striking—we might say, both telescopic and microscopic—confirmations of the Inspired History.

We shall follow in this article the same general plan which we adopted in our last on Egypt, and shall consider:—(1) The *gods* of Babylon named in Holy Scripture; (2) The *kings* of Babylon mentioned in the Bible; (3) Those *buildings* of Babylon, of which we have relics in the British Museum; (4) Some fragments, or objects, which illustrate our general subject; and (5) We shall allude to the special Chaldean Creation and Deluge Tablets, which have lately been deciphered.

I. Let us glance at the *gods* of Babylon. Babylon was

polytheistic, but we notice a striking difference between its gods and those of Egypt. The gods of Egypt were more of an animal and bestial character, consisting often, as St. Paul expresses it, "of birds, and four-footed beasts, and creeping things." These are almost absent from the Babylonish list of gods. Those mentioned in the Bible are Bel, Nebo, Rimmon, Asshur, Merodach, Nisroch, and Chiun. Babylonian lists, with the names of hundreds of gods, exist in the British Museum, and it is probable that many local deities, such as Moloch and Adrammelech, may be identified among them. Isaiah alludes to Bel and Nebo (chap. xlvi.). When speaking of the vanity of idols, he says: "Bel boweth down, Nebo stoopeth." Bel was lord of the world, and he is represented in the Nimroud gallery, where we have a sculpture of the Chaldean Bel, or Baal, destroying the dragon. Nebo was another of the powerful Babylonian gods; of him two large statues (No. 69, 70) are to be found in the Nimroud central saloon, which were excavated by Mr. Rassam at Nimroud, the inscription indicating their date B.C. 800. Speaking of Bel and Nebo, Isaiah goes on to say: "Their idols were upon the beasts; they were a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity" (Isaiah xlvi. 1, 2). So here in our English Museum, we hold them, as it were, in captivity; and when we look at the clumsy stone figure of Nebo, which would be a heavy weight for the beasts of burden, we recognise God's judgment in the fact that these images, which were had in honour by a mighty oriental nation, are now the gazing stock of an occidental people then unborn. It is remarkable to note, in these Egyptian and Assyrian galleries, how many of the idols of these great nations are collected together, and are now nothing but stocks and stones, and objects of languid interest to thousands who pass by them with careless glances. Nebo is also mentioned by the prophet Jeremiah.

"Rimmon," alluded to by Naaman, the Syrian, as having a temple at Damascus, was the god of the winds. Asshur was the chief national god of Assyria, and was to the Assyrians what Bel Merodach was to the Babylonians, with whom he seems to have been identified. The prophet Hosea speaks of him where Israel is represented as repenting, and saying, "Asshur shall not save us" (chap. xiv. 3).

We have in our Museum many representations of "the presence" of this deity protecting the *king*, graven on the marble slabs taken from the Assyrian palaces. "Merodach" is not distinctly alluded to as an idol in the Bible, but we detect the name in that of the king Merodach-Baladan. "Nisroch" is referred to as an Assyrian god in II. Kings xix. 37, and by the prophet Isaiah, where we are told that Sennacherib was murdered by his sons, when he was worshipping in the house of Nisroch his god (Isaiah xxxvii. 38). He is supposed to have been an eagle-headed deity, and a representation of him is to be found in the Nimroud gallery.

"Chiun," which should be rendered "Kaiwan," is the Babylonian name for Saturn, and is alluded to in Amos. v. 26. We have thus glanced at the gods of Babylon, of whom Bel, Nebo, Asshur, and Nisroch are the most typical, and are referred to in Holy Scripture.

II. We pass on to consider the *kings* of Babylon, but only those who are mentioned in the Bible, and of whom we find traces in the British Museum; for, strange to say, in this case, as in that of Egypt, we have records or relics of almost every one of them, illustrating the following list:—Merodach-Baladan, Nebuchadnezzar II., Evil-Merodach, Belshazzar, Nergal-Shareser, Cyrus, Darius, and Artaxerxes. The three latter belonged to the dynasty of Persian kings, who reigned in Babylon after its conquest by Cyrus the Great.

The name "Merodach-Baladan" is found in the British Museum. He is the second of the name, and is mentioned by Isaiah, in connection with Hezekiah, who received an embassy from this king. This name has been deciphered from ancient monuments by men who had no intention of bringing out any scriptural confirmations.

The next king is familiar to us all by name, and that is Nebuchadnezzar, of whom we get many details in the books of Jeremiah and Daniel, for he was the greatest of the kings of the second Babylonian empire, and reigned from B.C. 604 to B.C. 561. He was brought into contact with three kings of Judah, with Jehoiakim, Jehoiachin, and Zedekiah, of which events we give a brief outline. Nebuchadnezzar made Jehoiakim tributary to Babylon; Jehoiakim rebels, trusting to Egypt, whereupon Jerusalem is taken by Nebuchadnezzar when Jehoiakim is slain, and Jehoiachin is made king. Daniel is taken captive at this period. Jehoiachin is suspected of disaffection, is taken to Babylon, and Zedekiah is made king. Despite the warnings of Jeremiah, Zedekiah allies himself with Egypt, whereupon Nebuchadnezzar besieges Jerusalem, of which siege and capture the Scriptures give several accounts. The Jewish king is made prisoner, and is blinded; Jerusalem and its temple are destroyed by Nebuchadnezzar, who is constantly spoken of in Scripture as God's appointed instrument for the punishment of His people for their sins and idolatries.

We read, in the Bible, of certain features connected with Nebuchadnezzar, such as his might, his building operations, his pride, and his madness, some of which receive minute confirmation from ancient monuments, tablets, and even bricks. Bricks are among the most usual relics of ancient Babylon. We noticed this in the case of Egypt. The bricks were made of clay, and were dried in the sun; and they spoke of much toil and oppression, even of slavery. They were connected with Egypt as a house of bondage.

Bricks are not mentioned favourably in Scripture, and, of course, for beauty and workmanship they cannot compare with hewn or carved stone. We cannot suppose that the temple of Solomon would, or ever could, have been built of brick. In the second allusion to Babylon, in Genesis xi. 3, 4, we find bricks associated with it; for we read that the conspirators in the land of Shinar said, "Go to, let us make brick and burn them thoroughly; and they had brick for stone, and slime (or bitumen) had they for mortar; and they said, Let us build us a city and a tower." Now, Babylon was pre-eminently a city of brick, as its mouldering mounds testify to this day. There was no stone or rock in its immediate neighbourhood, therefore, speaking as a whole, its great buildings and palaces, and its mighty wall (that wonder of antiquity, enclosing a square of ten miles, and rising to a height of eighty feet) would all be built of brick, and these bricks, having in process of time become disintegrated, have left those great mounds which now characterise the plains near Babylon, and Mosul, or Nineveh. Altars of brick were specially denounced by the prophet Isaiah, as being condemned by God, as savouring of idolatry, in contrast with the unhewn stone of which His altar was to be reared (Is. lxv. 3; Exod. xx. 24, 25). Bricks would savour altogether of man and his design. They speak of the earth, and of some earthly ruler, for they were generally stamped with the name of the reigning king; wherefore, they would be most unacceptable for an altar to the honour of the Most High God. Now, bricks by the million have been found in the plains of Babylon, and many specimens have been brought into the museums of Europe. The Babylonian temples were erected on solid platforms of brickwork, and the inner mass was composed of sun-dried squares of clay, which were faced with kiln-dried bricks. Even as the Egyptian bricks, stamped with the name of Rameses, testify to the truth

and accuracy of Holy Scripture, so also do the Babylonian bricks, which bear the name and stamp of Nebuchadnezzar. Canon Rawlinson says that, at the lowest estimate, Babylon, as restored by Nebuchadnezzar, must have contained more than 500,000,000 of square feet of solid masonry, and must have required three or four times that number of bricks; and, we are informed, that of the bricks now dug up at Babylon, nine-tenths bear the name and stamp of Nebuchadnezzar. A brick in the British Museum bears an inscription to the following effect:—"I am Nebuchadnezzar, the king of Babylon, the restorer of the temples Sagita and Zida, the eldest son of Nabopolassar, king of Babylon."

No truer picture of Nebuchadnezzar could be drawn than that found in the book of Daniel, and his boast recorded therein is justified by the facts of history. There is scarcely a city or temple, in the whole country of Babylonia, which he did not rebuild or repair. There are said to be at least a hundred sites in the neighbourhood of Babylon whose bricks, being inscribed with his legend, give proof of his energy. A king, who had built the great wall of Babylon; the celebrated "Hanging Gardens," considered one of the seven wonders of the world; the temple of Belus, which, when it had subsequently fallen into ruins, employed ten thousand men of the army of Alexander for two months, merely to clear away its rubbish; a monarch who had constructed so many other palaces, temples, canals, and quays; this king and builder might be permitted to call the city, "this great Babylon that I have built." All the beauty, wealth, magnificence, and glory of Babylon, which have given it so large a place in the history of the world, were due to the genius and gigantic works of this great king.

To quote again the king's own words on another brick found at Babylon, "I am Nebuchadnezzar, king of Babylon, restorer of the temples of Merodach at Babylon, and of Nebo

at Borsippa. I have built a palace for the abode of my kingdom, in this city Babel, which is situated in the land of Babel. I have laid its foundations deep below the waters of the Euphrates, and written the memorial thereof on cylinders. With thy help, O Merodach, I have built this palace in the midst of Babylon."

Again, a cylinder, discovered at Babylon, tells us: "I am Nebuchadnezzar, king of Babylon, the glorious prince. I have built Imgur-Bel and Nemit-Bel, the great walls which surround Babylon. I have busily constructed the trenches, cased with bricks and bitumen. I have made straight the street of Babylon. I have set up brazen gates, and I have widened the streets of Babylon. I have taken forethought to protect Babylon. Merodach, mighty prince, strengthen the work of my hands, increase for the highest honour the course of my days, and my posterity, O lord of lords."

There is also a remarkable black basalt slab, which was found among the ruins of Babylon, the original of which is now in the India Office, and a cast of it is in the British Museum. It is covered with a cuneiform inscription of king Nebuchadnezzar in archaic Babylonian characters. It records his genealogy and titles, his reverence for the god Nebo, his architectural and industrial works which he undertook for the glory of his gods, the beauty of the city, and for the good of his people; also how he completed the great walls of Babylon, and fortified them. Its date is B.C. 605-601. It is remarkable how these vainglorious proclamations of king Nebuchadnezzar, which have been deciphered, illustrate that phase of his character which the Scripture brings before us, namely, his pride and self-assertion, especially when just before his expulsion from his palace, he is represented by the prophet as saying: "Is not this great Babylon, which I have built by the might of my power, and for the honour of my majesty?"

Whereupon there fell a voice from heaven saying, "O, king Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee." How strange that these ancient, arrow-headed characters should be intelligible to the savants of the present generation, and that they should so accurately illustrate the statements of, and the impressions derived from Holy Scripture, concerning Nebuchadnezzar, the head of gold, the chief of the first four great world-wide empires!

The next Babylonian king mentioned in Scripture is Evil-Merodach; he reigned about the year B.C. 561, and he released Jehoiachin, after thirty-six years of captivity. We have not been able to find any tablets or monuments of him exhibited in the British Museum, but they may, nevertheless, exist among its hidden treasures. (I am informed, by authority, that there are contracts dated in his reign, and that there are probably one or two cylinders.) After Evil-Merodach came Nabonidus, whose son was Belshazzar, mentioned in Daniel v. It was alleged by the enemies of the Bible, that Belshazzar's name was not mentioned in profane history, and that this was a proof that the Bible was not historical; but the Scriptures have been vindicated by recent researches, in the most remarkable manner, and the probable existence of the joint reigns of Nabonidus and Belshazzar has afforded a solution for some perplexing chronological difficulties. There is an undated clay tablet referring to the preparations made by the king's son (Belshazzar) for the new year's festival in Nivan of the 10th year of Nabonidus, B.C. 545.

In case C in the Assyrian gallery, there are several cylinders of Nabonidus, and Belshazzar's name occurs on tablet No. 42. We have thus recovered the name of Belshazzar after 2,000 years, and we have learned that he was associated with Nabonidus in the rule of Babylon. This explains why Daniel was made the *third* ruler in the

kingdom (Daniel v. 29), Nabonidus being first, his son Belshazzar, associated with him in the government, being the second, and Daniel being the next, or the third.

We also learn from the annals, that on the night of the 11th of Marcheswan, Gobryas (Darius, the Mede) descended against Babylon, and thus the son of the king, having been left by his father to guard the city, met with his death; and this explains the Scripture narrative that Belshazzar was king of Babylon at its fall; as also the sentence in Daniel iv. 30: "In that night was Belshazzar, the king, slain." In the *Times* of January 9, 1896, we have an account of some of the recent Babylonian discoveries, by Dr. Scheil, at the great mound of Niffer, in Central Babylonia. We can only glean a few points of confirmation from these most recent acquisitions. A long description of Nabonidus, the last of the Babylonian kings, and father of Belshazzar, has been discovered, resembling in some measure the celebrated India House inscription of Nebuchadnezzar, but it is more full of historical matter. It speaks of the war of revenge for the destruction of the city of Nineveh carried on by Assurbanipal, and the inscription gives a graphic account of the terrible sack of the holy city of Babylon, B.C. 698.

The murder of Sennacherib appears to have given much satisfaction in Chaldea, for it is mentioned in the chronicles of Babylon. Esarhaddon is referred to, and also Assurbanipal, Nebuchadnezzar, and Belshazzar, the latter not by name, but as "the son of the king." We know not what treasures may still be entombed in those desolate Chaldean mounds, where the bittern cries, and the wild Arab shelters his flock, but each new discovery brings forth fresh homage and witness to the Scriptures of the true and everlasting God.

We refer next to king "Cyrus." There is in our Museum a broken baked clay cylinder of Cyrus, king of Babylonia, about B.C. 538-529, inscribed in the Babylonian

character, with the account of his conquest of Babylonia. Cyrus attributes the success of his arms to the help of the Babylonian god Merodach, who chose him to be king of Babylonia, and directed his march into the city of Babylon, which he entered without bloodshed. Cyrus appears as an Elamite, not as a Persian, and with this Isaiah xxi. 2 agrees, "Go up, O Elam." We learn also that Babylon was entered *without fighting*, by the armies of the Medes and Persians, with Cyrus at their head, as Isaiah had prophesied 170 years before the event (Isaiah xxi. 1, 9), and they found the king and the people recklessly abandoning themselves to feasting; thus was Babylon taken by surprise during a festival, as foretold by Jeremiah, li. 31, 39, 40. The names of the Persian kings who succeeded to the dominion of the East, are also found upon some of the objects in the Assyrian-Babylonian collections in the British Museum; among them are those of Cyrus, Cambyses, Darius Hystaspes, Xerxes — the Ahasuerus of the book of Esther — and Artaxerxes.

The decrees of Cyrus, Darius, and Artaxerxes, recorded in Ezra, were probably inscribed on clay tablets, and perhaps are still in existence, buried among ancient ruins. Why should they not be found as much as any others, and electrify the world with fresh proofs of God's wonderful over-ruling Providence, and of His jealousy for His Holy Word? They would indeed be precious antiquarian relics, and additional confirmations of Holy Writ.

There is also in our Museum a grey chalcedony cylinder, containing a representation of King Darius, *i.e.*, Darius Hystaspes, standing in his chariot, and drawing a bow against a lion, who is rearing before him. On each side of this representation is a palm tree, and above appears the symbol of the Divine "presence" and protection.

This inscription, in Persian and Assyrian, contains the

words, "I am Darius the great king." The date is about B.C. 500.

The Darius mentioned by Daniel, is Darius the Mede (probably Gobryas), and the one who cast Daniel into the lions' den. The Darius mentioned in Nehemiah, who gave the decree for continuing the work of re-building the Temple at Jerusalem, is Darius the son of Hystaspes, the author of the marvellous inscription on the rock of Behistun, and the one who is represented on the British Museum cylinder. There are, however, difficulties connected with the dynasty of Darius which have not yet been wholly solved.

III. We will consider some of the *buildings* of Babylon

These are not so numerous, nor so colossal, as those of Egypt; and the reason is, that Babylon being situated in a river plain, and not being near mountains where obelisks, columns, or statues could be hewn, the use of bricks became a necessity; but as the bricks decomposed, only mounds of earth were left to indicate the site of the once gigantic city.

We refer here, in passing, to Ur of the Chaldees, so often mentioned in Holy Scripture. It was from Ur that Abraham was called forth by God, to go out as a pilgrim of faith, not knowing whither he went. The modern village of Mugheir is supposed to be identical with Ur, called in Genesis xi. 31, "Ur of the Chaldees," where Terah, the father of Abraham, lived.

A great temple of the Moon existed at Ur, and was repaired by Nabonidus, the father of Belshazzar, but the foundations were constructed of a more ancient brick, which was square, and stamped with certain characters. Sir Henry Rawlinson deciphered the name of Urukh, now read Ur-Ban and Ur-Gur, one of the first known monarchs after Sargon, of Agadé, or Akkad. The language of this brick is not Semitic, but it is deciphered as follows :—"The

signet of Urukh, the pious chief, king of Ur." It is to be seen in the British Museum.

We refer next to the tower of Babel, of the building of which an account is found in Genesis xi. 1-9. The chief points in the narrative are—(1) A body of men disliking the idea of dispersion, determining to build a lofty tower, as a centre in the earth; (2) The materials they employed, which were burnt brick and slime, or bitumen; (3) Their building it to a certain height, when God interfered, and by confounding their language, made it impossible for them to understand each other's speech; hence they left off building the tower.

Two Greek writers allude to this, and it was supposed that they drew their account from early Babylonian histories. For the fact seems to be, that the Babylonians recorded the transaction at the time, or, at any rate, bore it in memory. The first of these writers was Polyhistor, who relates that all men were of one language, and determined to build a tower to reach to heaven, but that God by a wind cast the tower down, and gave to each man his peculiar speech, on which account the city was called "Babylon." Abydenus, a somewhat later historian, relates the same incidents, much to the same effect.

These passages have long been known, and have been adduced as probable evidence that the native Babylonian records contained a notice respecting the Tower of Babel and the confusion of human speech. Among the clay tablets brought from Babylonia by the late Mr. George Smith, and deposited in the British Museum, is one which is supposed to contain the ancient Babylonian account of the matter. It confirms, with astonishing minuteness, the Scripture record, to wit, the intention of the builders, the interference of the gods, the confusion of languages, the cessation of the work.

The site of the Tower of Babel has been identified with

the pyramidal mound of ruins, and with the vitrified masses known as "Birs Nimroud" (Nimrod's Tower), in the suburb called Borsippa; some of these vitrified pieces are in the British Museum, but are not exhibited. Nebuchadnezzar repaired this building.

In the Museum there is a bronze doorstep, with an inscription by Nebuchadnezzar, who seems to have presented it as a votive offering in the Temple at Birs Nimroud, B.C. 605.

We may here allude to a paper on the credibility of the Bible, which Professor Sayce read at the Church Congress in October, 1895. He says:—"The truth is, that from Egypt, from Babylonia, from Assyria, nay, from Palestine itself, old literature and inscribed monuments, coeval with the age of the Patriarchs and of Moses, are pouring in, and affording numberless opportunities of testing the truth and antiquity of Biblical record." "Contemporaneous documents," he adds, "are continually being discovered which prove that the discredited statements of Genesis are, after all, true and historical. Take, for example, the account of the campaign of Chedorlaomer and his Babylonian allies against the Canaanites, which is related in Genesis xiv. Among other remarks, the professor says, "In the name of the Elamite king of Larsa, Eri-Aku, Assyriologists have long seen that of Arioch of Ellasar, and Eri-Aku describes his father, Kudur-Mabug, as the 'father of Western Assyria.' Now, Mr. Pinches, to whom Biblical and historical students are so much indebted, has discovered a broken tablet in which this same Eri-Aku is associated with two other princes, Kudur-Lagamar (read by Mr. Pinches Kudur-lakhgumal), or Chedorlaomer the Elamite, and Tudkhula the Tidal of Genesis. The proof of the historical accuracy of the narrative in the fourteenth chapter of Genesis is thus complete." "But," continues Professor Sayce, "a discovery still more important for

establishing the authenticity of the historical sources of Genesis, has also lately been made by Mr. Pinches, who has allowed me to make it known, for the first time, on the present occasion. Among other names which remind us of the Old Testament, Mr. Pinches has found in the contract tablets of that early dynasty of Babylon, the name of Yakub-èli, and Yasup-ilé, or Jacob-El and Joseph-El. The names are distinctly Hebrew, and prove that in the very century in which the Bible assigns the life-time of Abraham, Hebrews, with Hebrew names, must have been living in Babylonia."

IV. Let us consider a few minor objects and relics in our Museum, which throw light on Holy Scripture.

The subject of *boundary stones*, or *landmarks*, is interesting, both in its Scriptural and Babylonian aspects.

Landmarks are often alluded to in Scripture, and a curse was pronounced against those who wilfully or fraudulently removed their neighbour's landmarks. In Deuteronomy xix. 14, it is written, "Thou shalt not remove thy neighbour's landmark;" in Deut. xxvii. 17, we read, "Cursed be he that removeth his neighbour's landmark." Twice in Proverbs, the injunction is "Remove not the ancient landmark" (Proverbs xxii. 28, and xxiii. 10).

We find that many of these landmarks, or boundary stones, existed at Babylon, some of which we can inspect in our Museum. No. 106, in the "Babylonian and Assyrian room," records the purchase of a plot of land, about B.C. 1100. This is of black marble, and is covered with curses on those who remove this everlasting landmark, or interfere with the boundaries of the land inscribed upon it. An arrowhead or wedge appears as an offering on an altar. The early Babylonians worshipped their god under the form of a wedge. This reminds us of the wedge of gold which Achan stole, as narrated in the seventh chapter of

the book of Joshua. On another landmark we find a carved representation of the king, with his robe and head-dress covered with idolatrous embroidery, *i.e.*, the figure of the sacred tree, which the Babylonians worshipped, "the Asherah" of Scripture, guarded by two creatures of the Cherubic type, embodying doubtless some traditions of Eden; so that the goodly Babylonish garment, which Achan stole, may have been ornamented with these emblems, and so have been accursed as idolatrous in the sight of God. An emblem which we find frequently in Babylonian stones and sculptures is that *of a tree.* This was regarded by the Babylonians as the symbol of immortality, and it reminds us of the tree of life in the Garden of Eden. Professor Sayce says, that perhaps the sacred tree of the Babylonians was the cedar, which was subsequently displaced by the palm. It was possibly the fragrance of the cedar wood, when lighted for sacrificial purposes, that gave it its sacred character. It is supposed to be associated with that symbol of idolatry which in Scripture is described by the name of the "Grove."

Connected with the tree, is the worship of the *serpent*, so often found among Oriental nations. On the boundary stones, to which we have alluded, we have the serpent sculptured, as well as the embroidery of the sacred tree on the robe of the kings. These emblems, which we may term the traditions of Eden, are interesting and widespread. The sacred tree is prominent in the Assyrian sculptures, and in them we see the cone, probably used for worship, and reminding us also of the language of the prophet Ezekiel, where he likens the king of Assyria to a great cedar.

There are interesting tablets in the British Museum, representing the worship of the sun-god at Babylon, which, as we learn from Scripture, was practised by the kings of Judah; as both Asa and Josiah are commended for

removing and breaking the sun images, which were objects of idolatrous worship.

There is a remarkable engraving on a small Babylonian cylinder in the Assyrian room, which deserves our notice. In the centre is a conventional representation of a tree, having four branches on one side, and three on the other, and beneath are two boughs, with a round, pendant, apple-like fruit. On one side is the seated-figure of a man, with his right hand stretched out, and with horns like those of an ox on his head, probably to designate his strength as a man; on the left side of the tree is another figure, that of a woman, with her left hand stretched out, with a covering on her head, which is without horns. Behind her is the figure of a serpent. This seems to be a representation of some tradition, handed down in connection with the fall of man, for we have five items, viz., two figures, a man and a woman, a tree, pome-like fruit, and a serpent. The serpent is on the side of the woman, indicating, it may be, her temptation through the serpent, while the man's temptation by the woman may be indicated by their out-stretched hands on either side of the central tree. According to Scripture language, we have here Adam and Eve; the forbidden tree, the tree of knowledge of good and evil; the serpent, the tempter through whom our first parents fell, and brought "sin into the world and all our woe."

In case A, in the Babylonian and Assyrian room, we see Babylonian gate stone sockets, and at the top and at the base the ancient gate-head pivots, which worked in these stone sockets. They are called "hinges" in the Bible (Proverbs xxvi. 14).

In the Assyrian room there is also a cedar beam from Birs Nimroud, the so-called "Tower of Babel." The ceilings of Assyrian palaces were supported by beams of cedar, and the prophet Zephaniah, speaking of the coming destruction of Nineveh, alludes to the "cedar work."

The subject of *seals* is interesting. When Daniel was cast into the den of lions, we read that a "stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords." This, doubtless, was done by means of a lump of clay, impressed with a seal. Fragments of clay, bearing seal marks, are exhibited in the Nineveh gallery (Table case E).

V. Lastly, we approach a marvellous subject, and that is the *tablets* which have been found at Babylon and Nineveh, and which go by the name of the "Chaldean Tablets." We are rather at a loss whether to consider these as Babylonian or Assyrian tablets, but as Assyria is such a wide subject, and has so many topics of interest, we shall consider them in our present article. Several of them are in the British Museum, in the Nineveh gallery (Table case A), and they come from the famous library of Assur-bani-Pal at Nineveh.

They are called from the subject of their contents—(1) The Creation series: (2) The Deluge tablets. It is extraordinary that they have been found, and also that they have been deciphered.

(1) Now, to those who believe in the inspiration of God's Holy Word, it would be a monstrous thing to think that the writer of the Pentateuch should compile his history of these events from Babylonian, or from Assyrian tablets; on the other hand, in accepting the Scripture narrative as the inspired account, written under the influence of the Spirit of God, we can easily understand that if such a mighty event as the Deluge had happened, that an account of it, perhaps garbled and inaccurate, should find its way into the early legends and traditions of many nations, especially of Oriental nations. In the days of the patriarchs it needed very few lives to hand down the record of events by what is called oral tradition. In short, as we know that Adam lived almost up to the days of Noah, it would only

need three lives to impart to *Noah* an account of the Creation. Now the existence of the records of such events as the Creation and the Deluge in *clay tablets*, among the ruins of Babylon and of Nineveh, testifies to certain accounts of these events, which had acquired some general currency; and we have reason to be surprised, not at their disagreement, but, at their wonderful *agreement* with Holy Scripture, of which we consider them to be the confirmation. We can readily detect, what we believe to be the spurious version, where polytheism and idolatry come in, when things are recounted that are unworthy of the dignity of God, where man as ever leaves his impress of folly and sin; and then with joy we turn to Holy Scripture, which is so majestic, so simple, so rational in its account of the Creation, of man's origin, of man's sin, and its effects; offering us the only reasonable solution of all the perplexing mysteries wherewith we are surrounded. Later classical legends embody the same ideas, but they are marked by their foolish and contradictory conceits. These tablets are so far genuine, that they existed before Christ, and are older than all the historians of Classic or Pagan times.

We will give here the exact inscription which is appended to these tablets in case A in the Nineveh gallery.

Case A, "Tablets from the library of Assur-Bani-Pal, king of Assyria, B.C. 668-626. The Creation and Deluge Series and Mythological Legends (numbers 5-22). Fragment of a tablet inscribed in the Babylonian character, with an account of the Creation.

"The text describes a period, during which nothing existed except the gods and the great deep. A movement took place in the waters, after which the god Merodach formed the earth; he next created man and beast, and the great rivers of Babylonia, and founded the cities of Nippur and Erech, together with their temples.

This version of the Creation legend is probably of Babylonian origin."

Notice here that in Genesis x. 10, 11, we have the names Babel, Erech, Accad, Assur and Nineveh, all of which are to be found upon one or other of these ancient clay tablets.

(2) Let us remark on what is called the "Deluge tablet." This tablet, giving us the Babylonian account of the Deluge, was discovered in the British Museum by the late Mr. George Smith, when he came across a fragment of clay on which he deciphered that "a ship had rested upon the mountains of Nizir," which was followed by an account "of the sending forth of a dove." This convinced him that he had unexpectedly alighted on the Chaldean tradition of the Deluge. Several other fragments were discovered in 1872. Mr. Smith published his discovery at a meeting of the Society of Biblical Archæology. He considered these tablets to be about 2,500 years old, but that they were copies of still older records, which might date from the time of the patriarchs, about B.C. 1500.

After the meeting, the proprietors of the *Daily Telegraph* wished him to return to Assyria, at their expense, in the hope of finding the missing portion of the record. In this he was very successful, not on this occasion, but in a later expedition, and in the heaps and mounds of Nineveh he found bits which completed the tablets, as well as others which recorded the creation of the world. These are now to be found in the Nineveh gallery of the Museum, table case A.

They are very small, and require great perseverance to decipher them.

The following is a brief abstract of the contents of the tablets:—

In column I., the god La commands a patriarch, called Xisuthrus, to build a ship, to preserve living beings on the

earth. He is to make his ship 600 cubits long, and 60 in breadth and height, and to cover it with a roof.

Into it he is to enter, with his male and female servants, and his sons; with the beasts of the field, with wild animals, with his grain, furniture and goods.

The narrator then tells us how he poured bitumen over the outside, and over the inside. He laid up much food in the ship, and made his dependants and cattle enter into it.

In column III. we read that the raging deluge reached heaven, and destroyed all living beings from the face of the earth.

It was dark, and brother could not see his brother, nor did men know one another. On the seventh day the whirlwind quieted, the sea began to sink, and the wind and the deluge ended.

The whole of mankind was turned to clay, and "like reeds the corpses floated." The mountain of Nizir stopped the ship, and it could not pass over the mountain. On the seventh day he sent forth a dove, "The dove went, and returned, and a resting place it did not find, and it came back."

After this he sent forth a swallow, "The swallow went, it returned, and a resting place it did not find, and it came back."

After this, he sent forth a raven, and it left. "The raven went, and the carrion on the water it saw, and it did eat; it swam and turned away, and did not come back."

He then liberates the animals, and builds an altar on the head of the mountain, and pours out a libation. "The gods smelled the savour. The gods, like flies, over the sacrifice gathered. From afar also, the great goddess, at her approach, lifted up the mighty arches (*i.e.*, the rainbow), which Anu had created in glory. The crystal of those gods before me (*i.e.*, the rainbow) never may I

forget." "It will be felt at once," writes the Bishop of Ossory in his volume, *Echoes from Bible History*, page 57, "that whether we consider the points of agreement, or those of disagreement, between this remarkable record, and the account in Genesis, its testimony is of immense value. The one is evidently not copied from the other. They are independent documents.

"The size of the ark, the number saved in it, the duration of the Deluge, all these are differently stated; and yet what marvellous harmony is visible, not only in all the main features of the story, but even in minor details.

"Thus we may quote some of the points of agreement; the warning to prepare a ship, or vessel, for preservation of life; the causing of animals to enter for their safety, the entrance of Noah and of his family, the protection through a shut door. We notice the use of bitumen, or mineral pitch, both within and without, a feature specially noted in the Scriptural account, and the command to shut the door. We observe the destruction of all living things; the wind, the whirlwind, the storm; the drying of the earth, the arrest of the ship by a great mountain; the sending forth of a dove, then of a second bird, called here a swallow; the sending forth of a raven; the building of an altar, and the sacrificial offering on the emerging from the ship; the satisfaction of the gods in the sacrifice; and the mighty arch, the crystal of the gods, and the rainbow, which he desires never to forget."

Now the numerous points of agreement between the Babylonian account of the Deluge and that of Scripture are most remarkable, and who would think that all this could be deciphered from a small cake of baked clay, covered with almost microscopic arrow-headed figures? What treasures may, nay, must exist in the earth, both in the East and in the West—treasures which would,

doubtless, help to set more in relief the precious truths of that Book which we hold to be the Word of God.

We might mention that an early Babylonish cylindrical seal has been discovered, which gives a rude representation of Xisuthrus (supposed to be Noah) in the ark, with the waters surrounding it, and mystic figures, with whom the tradition is connected.*

We can only express our astonishment at the wealth of material which exists even in this our metropolis, within our reach, to verify the Historical Accuracy of the Bible; we can but desire heartily that we may love those sacred Scriptures more and more, receiving them into our hearts, exemplifying them in our lives, that by them, under the grace of God's Holy Spirit, we may indeed be made wise unto eternal salvation, and attain our place in God's everlasting kingdom.

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* *Echoes from Bibl. History*, page 60.

Number IV.—ASSYRIA.

HAVING directed our attention to Babylon in our last article, we shall now consider the kindred subject of Assyria.

These two empires were intimately connected, but to distinguish between them, we must briefly summarize their histories.

We have considered Babylon first, for her empire arose first, and then after becoming subject to Assyria, she took part in the destruction of Nineveh, and outlived that event for a considerable period.

The early Babylonian history commences about five thousand years ago, for the first empire is supposed to date back to about B.C. 3,000, during which period there were numerous kings whose names have come down to us, many of whose monuments or records exist in the British Museum.

Babylon, through her commerce and industries, became great and wealthy, and her kingdom was consolidated and enlarged. The Assyrian kingdom began to rise about B.C. 1700, and in B.C. 1330, Babylonia was conquered by a predecessor of Tiglath-Pileser I. Gradually Babylon rose to semi-independence, but wars breaking out between the Assyrian and Babylonian kings about B.C. 891, Babylonia was again conquered by Assyria. Sennacherib made war with Merodach-Baladan (the king mentioned in Isaiah xxxix.), and later, in the year B.C. 648, Assur-banipal, king of Assyria, destroyed Babylon. Meanwhile, Assyria became involved in many wars, and Nineveh, after attaining a great degree of splendour under certain kings to whom

we shall refer, fell about the year B.C. 609, being taken by the Babylonians, the Medes, and the Egyptians.

The Babylonians wreaked a bitter vengeance on their former conquerors, and after the destruction of Nineveh, the empire of Babylon rose to a meridian glory, under the reign of Nebuchadnezzar II. This was from B.C. 668 to 560. Nebuchadnezzar was succeeded by Nabonidus and Belshazzar, the latter of whom was slain in the night that Cyrus, the Persian, took Babylon. After this, Babylon fell under the Persian rule, and began gradually to decay. Thus both Babylon and Nineveh were overwhelmed with destruction, according to the predictions of the Hebrew prophets. Nineveh, on the River Tigris, is the more northerly of the two cities, Babylon being S.E., on the River Euphrates, a distance of about three hundred miles intervening.

The fall of Assyria was foretold by Isaiah, and by Nahum. The palaces were dissolved by fire (see Nahum ii. 6, 13; iii. 13, 15); and it is remarkable that many of the sculptured slabs in the Assyrian galleries of the British Museum, bear traces of the action of fire. "The strongholds became heaps, and Nineveh a pool of water;" but beneath the mounds were buried sculptures and inscriptions, which, after their long sleep of more than two thousand years, were destined to be exhumed by the spade of the explorer, and to give their mute testimony to the truth of the sacred Scriptures.

In our previous articles we considered, 1st, the gods; 2nd, the kings; 3rd, the buildings; 4th, sundry relics and antiquities of Egypt and of Babylon: and we shall follow the same course in our present subject.

(1) A word on *the gods of Assyria.*

We notice first, *Asshur*, who was pre-eminently the patron god of Assyria, and affords an instance of one of the earliest forms of idolatry, viz., the worship of *ancestors;* for

we read in Genesis (x. 5, 11) that "out of that land" (*i.e.*, Shinar) "went forth Asshur and builded Nineveh;" and in verse 22, we learn that Asshur was a son of Shem. The figure that we see on these slabs in the Assyrian gallery, is that of the protecting presence of Asshur over the king, and is frequently connected with the worship of the Sacred Tree. Asshur is alluded to in Hosea xiv. 3.

The other Assyrian god was *Dagon*—with whose name we are familiar—for we read in the 1st Book of Samuel, of the "Dagon of the Philistines," at Ashdod.

Sir H. Layard gives the following description of the figure of Dagon:—"The head of a fish forms a mitre above that of the man, while its scaly back and fan-like tail fall as a cloak behind, leaving the human feet and hands exposed. We can scarcely hesitate to trace this mystic form to the Oannes (Noah), or sacred man-fish," who, out of the sea, brought civilization and arts to the Chaldeans. In 1. Sam. v. 4 the marginal reading is, "the fishy part" of Dagon, which was the only part left, when the image was broken before the Ark of the living God.

There is a large representation of Dagon, or the fish-god, in the Nimroud gallery, which, together with the eagle-headed Nisroch, who is mentioned in Scripture as the god of Sennacherib, king of Assyria, cannot but arrest the attention of the most careless visitor.

There is an interesting subject akin to this one of the gods, viz., the consideration of those extraordinary composite and colossal figures, which we observe in the Assyrian transept. The interest connected with these is enhanced when, on looking at a sculptured representation on a slab, in the Nineveh gallery, No. 55, executed nearly three thousand years ago, we behold a picture of the moving of a colossal bull, for Sennacherib's palace, by the Assyrians themselves.

It has often been a problem, how the ancients moved

their enormous monoliths, obelisks, and statues, but it appears, from this slab, to have been done by ordinary inclined planes and levers, and by an unlimited amount of manual labour and physical force.

Let us glance at two figures on the right hand as we enter, viz., 810 and 840. The official description of them is as follows:—"Winged figure and human-headed bull. From a doorway in the palace of Sargon, king of Assyria, B.C. 721 and 705, obtained by Sir H. Rawlinson, Khorsabad, 1849." These gigantic figures which adorned the temples and the palaces of the Assyrians, seem to set forth the attributes of Deity, in the gathering up of the most remarkable features of the animal creation; to wit, the human face, the horns of the bull, and the wings of the eagle.

But there are two figures on the left side of the Assyrian transept, Nos. 809 and 841, which are peculiarly interesting; they are labelled, "Winged man-headed lion. From a doorway in the palace of Assur-Nazir-pal, king of Assyria (B.C. 885-860), excavated by Sir H. Layard, 1847, Nimroud." Each of these has the face of a man, with the horns of a bull encircling the forehead; it has also the feathers and wings of an eagle covering the body, and the tail and claws of a lion terminating its extremities; we have here, therefore, a combination of *four* creatures, the man, the ox, the eagle, and the lion. Nature is, as it were, ransacked to combine her noblest attributes to do honour to the Assyrian deities, and in the symbol of the presence of Asshur over the king, which we notice in the slabs in the Nimroud gallery, we see the combination of the man, the eagle, and the bull. These figures are remarkable for their grandeur and mystic inscrutability, and they must have impressed the common people with wonder and terror. What, we may ask, is the explanation of these curious figures? We believe that they embody ancient traditions,

and are the heathen perversion of the "Cherubim," as they once existed at the east of Eden. We have no details given us in Genesis, nor in the construction of the tabernacle, nor of the temple, as to what the Cherubim were like; but in the vision of the prophet Ezekiel, we learn that they had four faces, viz., those of a lion, of an eagle, of a man, and of an ox, the same four creatures which we find in combination in the Assyrian sculptures. This should make these weird figures interesting to us, if we see in them the embodiment of the traditions concerning the Cherubim, and of the heathen representation of the same, garbled though it be. The idea of the Cherubim also suggests the interpretation of the Egyptiau Sphinx, though there we have only a combination of two of the four cherubic animals, the body of the lion, and the face of a woman, or of a man.

We may well pause and reflect on the mystery of the Cherubim, which, being fourfold, seems to be more typical of the Fourfold Ministry given by Christ on His ascension for the perfecting of the Church (Eph. iv. 8-13), than of the four Gospels with which they are so frequently identified in the Western or Latin Church.

II. We pass on to consider *the kings of* Assyria, viz., those mentioned in the Scriptures as connected with Israel, and of whom records exist in the British Museum.

There are several Assyrian kings mentioned in the Bible, who were brought into relations with Israel, to wit, Shalmaneser, Tiglath-Pileser, Sargon, Sennacherib, Esarhaddon, and Assur-banipal, the latter of whom is largely represented in the Nimroud gallery.

Some of these were brought into contact with Ahaz, Hezekiah, and Manasseh, kings of Judah; and others with Jehu, Menahem, Pekah, and Hoshea, kings of Israel—such as Jehu with Shalmaneser; Ahaz with Tiglath-Pileser; Hezekiah with Sennacherib; Manasseh with Esarhaddon; and as most of them are mentioned on cylinders, or in

records in our National Museum, we shall consider them in the above order, and begin with king *Shalmaneser*, who is mentioned several times in Scripture.

There is a remarkable black obelisk in the Nimroud central saloon (No. 98), which bears this inscription, or label: "Obelisk of Shalmaneser II., king of Assyria, about B.C. 850; central mound Nimroud." It was discovered almost accidentally by Sir Henry Layard, at Nineveh. It is a monolith of black marble, some seven feet high; the upper half is decorated on each of its four sides, by five tiers of bas-reliefs, representing acts of homage, rendered to Shalmaneser by his numerous tributaries; the whole of the lower part is covered with cuneiform inscriptions, narrating the annals of his reign, which commenced about B.C. 860. More than twenty of his campaigns are recorded on this obelisk, three of which were carried on against Benhadad, and a fourth against Hazael, both of whom are described upon the monument as "kings of Syria" We learn from the Bible that Hazael held a high position in the court of Benhadad, and having murdered the king, succeeded to his throne.

We learn also, that at the same period *Jehu* was living, and after killing Joram, that he succeeded to the throne of Israel; thus the names of these three contemporary persons, Jehu, Benhadad, and Hazael, are found upon this black obelisk. One of the bas-reliefs represents Jehu, king of Israel, prostrating himself before Shalmaneser, whilst his servants are presenting various tributes to the Assyrian king. There is something interesting about these tribute-bearers, for we are led to infer that they were Jews, for the following reasons:—from the type of their countenances and their characteristic noses; from the shape of their beards, which are pointed, and not square, like the Assyrians; from their caps; from their robes, with elaborate fringes; and from their peculiar shoes.

This is the oldest known monument which, with certainty, gives the physiognomy of the sons of Abraham. In 1851 Dr. Hincks succeeded in deciphering the name of Jehu upon the obelisk, and this part of the inscription runs thus:—"The tribute of Yahua (Jehu), son of Rhumri (Omri), silver, gold, bowls of gold, vessels of gold, goblets, pitchers of gold, lead sceptres for the king's hand, and staves I received." Jehu is here described as the son or descendant of Omri, whereas he was really the son of Nimshi, and did not belong to the dynasty of Omri, who was the father of Ahab. It was natural that Shalmaneser should make that mistake; he had probably heard nothing of the recent revolution which had destroyed the house of Omri, and established a new regime, and therefore he supposed that Jehu, like Ahab, belonged to the house of Omri.

On this obelisk, and on the monolith of the same king, according to the testimony of Assyriologists, we have the names of Omri, king of Israel; of Ahab, of Jehu, kings of Israel, and of Hazael, king of Syria, as belonging to the Syrian league, which Shalmaneser attacked.

The prophet Jonah is supposed to have been sent to Nineveh about this time, viz., 860 B.C., and he may have beheld these very man-headed bulls, when he uttered his warning cry, "Yet forty days, and Nineveh shall be overthrown."

We must next consider King *Tiglath-Pileser I.* He was king of Assyria, about 1100 B.C., and he has left us some memories of himself on clay tablets, which have been deciphered. There is something amusing in the egotism with which Tiglath-Pileser I. recounts his achievements. He tells us that he laboured to repair the shrines of Anu and Rimmon. "May they," he writes, "preserve me in power, may they lead me in safety. I have graven the history of my victories on my clay cylinders, and placed them in the temple, to stay there until the last days. In

after times if the temple falls into decay, may the prince who comes after me, repair it and my tablets. Whoever shall injure my cylinders, throw them into the water, or burn them with fire, or assign them a position in the holy place where they cannot be seen or understood, or erase the writing, or inscribe his own name there, instead of mine, may the great gods assign his name to perdition; may he be cursed with an irrevocable curse; may Rimmon (the wind god), with his baleful lightning, strike his land; may famine afflict his country; may he command his non-existence in a single day; may his name and his race perish out of the land." Tiglath-Pileser's anxiety about his clay cylinders reads curiously now, when we think of the vicissitudes which have befallen the one on which he has graven the above inscription. Through hundreds of years its delicate and minute writing has escaped being erased, or burned with fire, or thrown into the water, and after being hidden where it could neither be seen nor understood, it has been rescued from its obscurity by a strange series of events, and is now exposed to public view.

We pass on to consider *Tiglath-Pileser III.*, who was brought into contact with Ahaz, king of Judah. He has been identified with Pul, and he bears an important part in the events which are connected with Menahem, Pekah, and Hoshea, kings of Israel; as well as with Ahaz, king of Judah, and with Rezin, king of Damascus. He is introduced to us in the book of Kings in these words: "In the days of Pekah, king of Israel, came Tiglath-Pileser, king of Assyria, and took Ijon" (and six other cities which are mentioned), "and all the land of Naphtali, and carried them captive to Assyria" (II. Kings xv. 29). Thus we receive ample confirmation of the Scripture narrative from the records of king Tiglath-Pileser himself, several of which are in the British Museum. One of his earliest records tells us

how he compelled Azriyahu (*i.e.*, the Assyrian form of Azariah, or Uzziah), king of Judah, to pay him tribute, and we know from the Scriptures that they are described as contemporaries. Two years later, we find mention of Menahem, king of Israel, and of Rezin, king of Damascus. In II. Kings xv. 19, 20, we read of Menahem giving Pul one thousand talents of silver, which he exacted from Israel, that he might be confirmed in his kingdom.

King Tiglath-Pileser also says in his records, speaking of the one thousand talents of silver, which he had forced Samaria to pay: "All this I carried off to Assyria, the districts belonging to Gilead, Abel, and others, on the east of the land of the house of Omri; I joined their whole extent to Assyria, and set my prefects over them." Here every word sounds like an echo to Bible history.

Still later, we read Tiglath-Pileser's own account of the overthrow of the combined forces of Pekah, king of Israel, and of Rezin, king of Damascus. He besieged Samaria, and slew Pekah, king of Israel, and appointed Hoshea to be king in his stead. The name of Menahem, king of Israel, is found on two copies of the tribute list. Thus the Assyrian tablets and cylinders amply confirm the Scripture narrative; for in II. Chronicles xxvi. the warlike deeds of Azariah, king of Judah, are recorded. The cuneiform inscriptions relate that in the ensuing year the Syrians were defeated, and that Rezin had to fly, and was afterwards slain. Tiglath-Pileser next advanced into the land of Israel, where Pekah had been succeeded by "Husie," Hoshea (II. Kings xvii.). This fact is mentioned on the cuneiform tablet, in the passage where Tiglath-Pileser claims to have set Hoshea on the throne. The part describing the fate of Pekah is lost, but the reading of what remains is as follows:—"Pekah, king of them . . . . and Hoshea to the kingdom over them. I established." Mr. George Smith is of opinion that the Biblical and Assyrian accounts may be reconciled, by

supposing that after Hoshea had usurped the throne, he had to be confirmed in the kingdom by Tiglath-Pileser, who was lord paramount.

The tablets inform us, that after a siege of two years, Damascus fell, and the vengeance taken on it was terrible. "I beheaded Rezin," says the victorious king; "I besieged and took the palace of Benhadad, his father; eight thousand of his citizens I carried off into captivity; five hundred and eighteen towns I reduced to ashes." Then we read of another great "durbar," held by Tiglath-Pileser, and amongst those who attended it as one of the subject princes, and who came to do homage, we read the name of Ahaz, king of Judah. We have only to turn to our Bibles, and see how the narrative fits in with these contemporary records of the king of Assyria. Let us read the xvi. chapter of II. Kings, and the vii. chapter of the prophet Isaiah. In the book of Kings, we read of Ahaz taking the silver and gold out of the house of the Lord, to pay tribute to Tiglath, and so we are not surprised to find his name among those who graced the conqueror's "levee" at Damascus. The words in the Bible are briefly, "King Ahaz went to Damascus to meet Tiglath-Pileser, king of Assyria" (II. Kings xvi. 10). In Case D, in the Nineveh gallery, there is an inscription of Tiglath-Pileser III., recording his conquests, and among the tributary kings of Palestine, he mentions "Ahaz, king of Judah." Among the Hebrews, Tiglath-Pileser is also known by his Babylonian name of Pul (II. Kings xv. 19; I. Chron. v. 26).

In the Assyrian saloon, there are three large slabs of Tiglath-Pileser III. They represent the submission of his foes, and his conquests. This is the king who carried the Trans-Jordanic tribes of Israel captive to Assyria, as we read in I. Chronicles v. 26: "And the God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of

Tiglath-Pileser, king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them into Halah, and Habor, and Hara, and to the River Gozan, unto this day."

After Tiglath-Pileser III., we come to *Shalmaneser IV.*, who besieged Samaria three years, and was brought into contact with Hoshea, the king of Israel. He is the one mentioned in Scripture, II. Kings xvii. 3: "Against him came up Shalmaneser, king of Assyria, and Hoshea became his servant, and gave him presents." It was either this king, or the next one, who carried off the remaining tribes of Israel into captivity (see II. Kings xvii., but especially verses 6 and 7, with reference to this deportation). Records of this Shalmaneser (the fourth of the name) exist among the tablets of the British Museum.

We must now refer to *Sargon.* He is mentioned but once in the Bible, and then only in the following brief parenthesis, by the prophet Isaiah: "In the year that Tartan came into Ashdod (when Sargon, king of Assyria, sent him) and fought against Ashdod and took it" (Isaiah xx. 1). This is all that the sacred narrative says concerning him. It was formerly supposed that Isaiah xx. 1, was the only known evidence that a king bearing this name ever existed. This led some to doubt the fact, and there were those who ventured, on the ground of this silence, to challenge the veracity of Scripture. This verse was consequently regarded as a difficulty, and it was proposed to substitute the name of some other king for that of Sargon. But, how wonderful are the ways in which the truth of the Word of God is vindicated! The quaint old tablets of Nineveh have been exhumed from their grave of centuries, and the annals of Sargon prove to be among the most copious of the Assyrian texts. From them we learn that he built a new city at Khorsabad, and on the walls of his palace we read the records of his reign. One inscription

bears the following testimony to his existence, to his grandeur, and self-inflated titles: — "The palace of Sargon, the great king, the powerful king, the king of nations, the king of Assyria, the viceroy of the gods of Babylon." Other relics of Sargon's reign have also come to light. There is a cylinder recording his conquest of Samaria, B.C. 721. But the most valuable of all these relics is a broken fragment, which actually describes the very expedition against Ashdod that is alluded to by the prophet Isaiah. It is in case C, in the Nineveh Gallery, K. 1668a, and its official label runs as follows:—"Fragments of an 8-sided cylinder, inscribed with part of the annals of Sargon, king of Assyria, B.C. 722-705. The text records the campaign of Sargon against Ashdod, B.C. 711 (Is. xx. 1); Azuri, king of Ashdod, having refused to pay tribute to the Assyrians, was deposed by Sargon, and was succeeded by his brother, 'Ahimite.' The people of Ashdod, however, rejected Ahimite, and elected Yanami; they then made a league with Philistia, Judah, Edom, Moab, and Egypt, but were defeated by Sargon, and their city once more became subject to Assyria."

As well as it can be deciphered, the following is a more literal translation of this most important cylinder:—"Azzari, king of Ashdod, made up his mind not to be obedient to Asshur, and not to supply any more his tributes. He sent to the kings, his neighbours . . . . hostile messages to Assyria . . . . I besieged, I took Ashdod, I took with the . . . . gods who inhabit these towns, the gold, the silver, the whole contents of his palace." In the Assyrian transept there is a slab (No. 824) representing the king, Sargon, in conference with his commander-in-chief, from Khorsabad.

We now come to the reign of *Sennacherib*, whose name we have known from childhood. The details of his association with Hezekiah, king of Judah, are familiar to us all; the proud challenge of the Rabshakeh, or Assyrian "chief

of the captains," the insulting missive, the going up of Hezekiah, in his trouble, to the house of the Lord, and his spreading Sennacherib's letter before the Lord, his earnest prayer, his entreaty, "Open thine eyes, O Lord, and see; and hear all the words of Sennacherib." All this is rendered the more interesting to us, because we have such an exact confirmation of this history in documents, which, in effect, give us Sennacherib's words, and *his* version of events from his own point of view, and it is surprising to find how minutely the Scripture narrative is corroborated in the clay tablets and cylinders of Sennacherib himself. The most remarkable, and best known cylinder, is No. 26 in the Assyrian room, which goes by the name of the "Taylor cylinder." The official British Museum label on it reads as follows:—"Six-sided cylinder inscribed with an account of eight campaigns of Sennacherib, king of Assyria, from about B.C. 705-681." The text records the defeat of Merodach-Baladan, king of Babylon, and the sack of his city; the subjugation of the Kassites, the Medes, and the other nations on the eastern frontiers of Assyria, the invasion of Palestine, and the siege of Jerusalem. According to this inscription, the siege of Jerusalem, by Sennacherib, took place in his third campaign. Having received the submission of the kings of Phœnicia and Palestine, and having defeated the Egyptians at Altaku, he marched against Hezekiah, king of Judah, captured forty-six cities, together with innumerable villages and hamlets, and led into captivity about 200,000 of the inhabitants. How precious then, is this worthless clay—as some might call it—and how minute its agreement with Holy Scripture. We can read the account of the above in II. Kings xviii. 13, 16; and then we can compare it with what Sennacherib, king of Assyria, himself writes of his exploits on this ancient, baked, clay cylinder. The following is a literal rendering of the portion in which we

are most interested:—"And Hazaquiah, king of Judah, who had not bowed down to my feet; 46 of his strong cities, his castles, and the smaller towns . . . . with warlike engines . . . . I attacked and captured . . . . *He himself, like a bird in a cage*, inside Jerusalem, his royal city, I shut up, siege towers against him I constructed, for he had given commandment to renew the bulwarks of the great gate of his city. He himself, Hazaquiahu, the fearful splendour of my majesty had overwhelmed him. The workmen, soldiers and builders whom, for the fortification of Jerusalem, his royal city, he collected within it, now carried tribute and with 30 talents of gold, 800 talents of silver." This occurred about B.C. 691. Neither in the Bible, nor in the Assyrian record, is it stated that Jerusalem was captured, whilst both accounts agree in mentioning the capture of many of the fenced cities of Judah. Sennacherib takes note that Hezekiah had strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without (II. Chronicles xxxii. 5). The account given by the Assyrian king of the tribute of thirty talents of gold paid to him by Hezekiah, agrees with the Scripture narrative; but the Assyrian account differs from the Biblical in estimating the silver talents at 800 instead of at 300, which may be accounted for by its including "the silver which was found in the house of the Lord;" or even by there being two standards of value, which is the view taken by Professor Sayce. We may also notice here, an inscription behind the two colossal human-headed bulls, in the Assyrian transept, which gives the name of Hezekiah, and says that thirty talents of gold were appointed for his tribute (II. Kings xviii. 14). There is also another small cylinder, in case H in the Assyrian room, much to the same effect, the official label of which reads as follows:—"Baked cylinder, inscribed with an account of the first three campaigns of Sennacherib, king of Assyria, from about B.C.

705-681. The text records the invasion of Palestine, the siege of Jerusalem, and the payment of tribute to Assyria by Hezekiah, king of Judah, about B.C. 700."

There are many events mentioned in Scripture associated with Sennacherib, and amongst others is the siege of Lachish, of which we read in II. Chron. xxxii. 9, "After this did Sennacherib, king of Assyria, send his servants to Jerusalem (but he himself laid siege against Lachish, and all his power with him), unto Hezekiah, king of Judah, and unto all Judah that were at Jerusalem." II. Kings xviii. 14 also refers to Lachish, and to King Hezekiah's unsuccessful embassy and tribute. There are five large limestone slabs in the Assyrian saloon, which represent the siege of Lachish, and, therefore, are of profound historical and Biblical interest. They are numbered 21-32, and in the Official Guide Book they are thus described:—"Assault and capture of the city of Lachish by Sennacherib." Sennacherib sitting on his throne before Lakisu (Lachish) receives the prisoners. Above, in cuneiform characters, an inscription reads, "Sennacherib, king of multitudes, king of the country of Assyria, sat upon the throne, and the spoil of Lachish passed before him." It is interesting to know that the site of Lachish has recently been discovered by Professor Flinders Petrie. In the Palestine Exploration Fund Catalogue we read thus:—"Lachish (now Tell El Hesy), one of the five strongholds of the Amorites, an account of the excavations with view of the Tell El Hesy. By Wm. M. Flinders Petrie." In the Nineveh Gallery there is a slab, No. 6, which represents the campaign of Sennacherib against Merodach-Baladan, king of Babylon, B.C. 704. We have thus briefly reviewed the associations of Sennacherib with Hezekiah, as seen in the siege of Jerusalem, and in the capture of Lachish, which are alluded to in Holy Scripture, and

confirmed by the testimony of the Assyrian cylinders and sculptures in our National Museum.

We will now quote a paragraph from the *English Churchman*, of January 9th, 1896, headed an important "*Babylonian* Inscription." "In the year 1884 the trustees of the British Museum acquired a number of tablets, inscribed in the Ancient Babylonian language. One of these, probably the most interesting of the series, has just been deciphered and published. The tablet is of unbaked clay, measuring $6\frac{1}{8}$ inches by $7\frac{3}{4}$ inches, and is inscribed on both sides with an account of Babylonian affairs immediately following the year B.C. 747. The tablet is of the greatest importance to Bible students, as it confirms the statements made in II. Kings xix. 17. We have here, in fact, the native account of the murder of Sennacherib and the accession of Esarhaddon. In II. Kings xix. 37 we have the account of Sennacherib's death given thus—'And as he (Sennacherib) was worshipping in the house of Nisroch, his god, Adrammelech and Sharezer, his sons, smote him with the sword . . . . . and Esarhaddon, his son, reigned in his stead.' Now, in the recently discovered fragment, we have this account borne out almost word for word. In the third column we read, 'In the month Tebet (January-February), day 20, Sennacherib, king of Assyria, his son, in a revolt, killed him . . . . . In the month of Adar (March-April), day 18, *Esarhaddon*, his son, in the land of Assyria upon the throne sat.' The close connection between the Biblical and native accounts will at once be seen, and it is interesting to note that the Scripture gives us the names of the two sons who were responsible for the death of their father, while the inscription furnishes us with the date, to the day, when it took place. We have, therefore, in this newly-discovered fragment, one more proof of the historical accuracy of Scripture history."

We now come to the name of *Esarhaddon*, who was the

son and successor of Sennacherib. Esarhaddon is mentioned three times in the Bible, in the Books of Kings, Ezra, and Isaiah. Is it not a remarkable event that a kind of deed of gift, or will, as it is sometimes called, of Sennacherib has been discovered? It is the oldest will in the world! It consists of a small clay tablet, and it is to be seen in a case in the Nineveh Gallery. In God's providence, it has survived, in order to corroborate the truth of His Holy Word. What light is thrown both by it, and by the annals of these ancient times upon this eventful story? First of all we gather that Esarhaddon was not the eldest son, and then the document reveals to us that he was his father's favourite, and was made heir to his wealth. At the time this deed of gift was drawn up, Esarhaddon was not the heir apparent, but the terms of the document, if not actually constituting him successor to the kingdom, afford a strong presumption that such was his father's intention. What, then, is more probable than that this should stir up the envy and passion of the sons, who had been disinherited, and lead them to wreak a terrible vengeance on their father? This is further borne out by the memorials that remain of Esarhaddon's reign. From these records, we gather, that before Esarhaddon could ascend the throne, he had to contend for the empire, apparently with his two brothers. The name of the first, Adrammelech, is apparently the Assur-mulik of the inscription—Sharezer has not yet been identified (T. G. Pinches). He seems to have defeated them in a pitched battle at Hannirabbat; he was proclaimed king by the soldiery, and returned victorious to Nineveh, while his brothers escaped into Armenia, where the reigning King Erimenas, who had been at war with Assyria, would be ready to receive them as the rivals of his enemy.

There is in the Assyrian room a cylinder with an account of an expedition of Esarhaddon, king of Assyria, B.C. 681-668. It is written in the Bible that in his reign

Manasseh, king of Judah, was taken captive to Babylon. This verse was formerly regarded as a difficulty, because Nineveh, and not Babylon, was the capital and royal residence of the Assyrian monarchs. The Assyrian annals, however, declare that Esarhaddon *rebuilt Babylon*, and in them he speaks of himself as king of Babylon as well as king of Nineveh. It is, therefore, evident that he resided, during part of the year at least, in Babylon.

In table-case C, No. 3, in the Nineveh gallery, there is part of a cylinder of Esarhaddon, referring to the defeat of Tirhakah, king of Ethiopia, who invaded a district in Egypt, that was then under the Assyrian rule about B.C. 672. Tirhakah is referred to by name in the Bible, in II. Kings xix. and Isaiah xxxvii. 9, where he is described as marching against Sennacherib, who we know was the father of Esarhaddon. Sir Henry Layard, in his classical work on Nineveh, writes—"The public documents of the Assyrians were kept on tablets, or cylinders of baked clay; on a large hexagonal cylinder, presented by me to the British Museum, are the chronicles of Esarhaddon." In case H, No. 12,169, in the Assyrian room, there is a basalt stone from Nineveh with an account of the restoration of the walls and temples of Babylon, by Esarhaddon, king of Assyria, about B.C. 681-668. In the same case, No. 12,170, is a six-sided baked clay cylinder, inscribed with a summary of the conquests of Esarhaddon. No. 12,171 is another clay cylinder of Esarhaddon, much to the same effect. But one of the most remarkable historical relics associated with Esarhaddon, is a cast taken from some rock sculptures, on the river Nahr-El-Kelb, north of Beyrout, which is to be seen in the Nineveh gallery. This was the usual military passage for the troops of Assyria, Egypt, and afterwards of Rome; and the sculptures of several ancient kings, to wit, three Egyptian and six Assyrian kings, still exist there. These are some of the associations of

Esarhaddon with Scripture history, but the most interesting of all is his taking Manasseh, king of Judah, captive to Babylon, as recorded in Scripture and confirmed by these ancient inscriptions.

We pass on to notice the Assyrian king, *Assur-bani-pal*, who is supposed by some to be the "great and noble Asnapper," mentioned in the book of Ezra (chapter iv. 10). Assurbanipal was the eldest son of Esarhaddon, and ascended the throne B.C. 667 or 668. He was one of the most renowned of all the kings of Assyria. He made two expeditions against Egypt, and overthrew Tirhakah; he besieged Tyre and reduced it to submission; he defeated the combined forces of the Babylonians, Elamites, and Arabians, and annexed Babylon to Assyria. From the above outline of his conquests it will be seen that of all the kings of Babylon and Assyria, Assurbanipal had the best right to the epithets "great and noble," and that he was best able to transplant the Babylonians, Susanians, Elamites, and other nations and tribes to Samaria, as is recorded in the fourth chapter of Ezra. There are numerous sculptures in the Assyrian galleries representing events and scenes in this king's life; his camp, the registration of the spoil, the capturing and burning of a city; the defeat of the king of Elam; the king with his queen; but what specially arrests our attention, from our present point of view, is a fragment of a cylinder, in case D, in the Nineveh gallery, in which mention is made of the payment of tribute by Manasseh, king of Judah. In II. Chronicles xxxiii. 11, we read, "Wherefore (*i.e.*, because of Manasseh's sin) the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among thorns (or with hooks), and bound him with fetters, and carried him to Babylon," whence, on his repentance, he was restored to Jerusalem, but, doubtless, became tributary to the king of Assyria, B.C. 668-626.

We may mention that Assurbanipal is the king who had the large library in his palace at Nineveh, whence the Creation and Deluge tablets were obtained, to which we alluded in our last article.

Thus the names of the Syrian, Babylonian, and Assyrian kings, who were associated with some of the kings of Israel, or Judah, as well as the names of many of the surrounding countries, are not only mentioned in Scripture, but have been deciphered in the Assyrian records. These very names have been dug out of the cuneiform inscriptions and tablets by promiscuous study. Surely, these undesigned coincidences and contemporary records should confirm our faith in the historical accuracy of Holy Scripture, and assure us that we have not received a cunningly devised fable.

We would here call attention to the Providence of God which has led up in these last days to the decipherment of these ancient, and formerly insolvable characters. This is the case with the hieroglyphics in Egypt Millions have looked at these, generation after generation, but no one had the slightest idea of their meaning, and to attempt to interpret them would have been looked upon as an act of folly, and yet they are now read off by scholars, like print! The same holds good also with reference to Babylonian or Assyrian characters. These are not *hieroglyphics*, like the Egyptian, but are called *cuneiform* or wedge-shaped characters, and to the uninitiated they must appear to be simply a mass of microscopic and intricate confusion. They have, however, been disentangled, and their interpretation is accepted by the great savants of Europe; and in this way, the accuracy of God's Holy Word has been vindicated by these old records, and clay tablets, which for so long a period remained buried among the ruins of these ancient cities.

III. We must briefly allude to the *Buildings of Assyria.*

No other land is so remarkable for its buildings and monuments as Egypt, where there is a wealth of ancient architecture such as exists nowhere else in the world, save perhaps in Greece and Rome. In Egypt we have obelisks, colossal statues of gods and of kings, mighty temples, rock-hewn sepulchres, pyramids, sphinxes, sculptured and painted stone, but we have not this abundance either in Babylon or in Nineveh.

Babylon, with its hanging gardens, had indeed gigantic walls and buildings, which, however, being made of brick, have crumbled into dust, and now only break the monotony of the wide plain by desolate mounds. The same holds good to a certain extent of Nineveh; only among these mounds those enormous stone figures which we have mentioned have been found, which flanked their palaces and temples, and now form such prominent objects in our national collection.

An Assyrian palace must have been a gorgeous building. The whole plan of such a palace has been carefully sketched out by Sir Henry Layard, and some of us may remember seeing its representation in the Assyrian court, at the Crystal Palace, which court was unfortunately burnt down thirty-two years ago, in 1866. Besides the colossal winged and man-headed bulls, which flanked the approaches of the palace, there were eagle and lion-headed sphinxes, which crouched before the doors. Upper tiers of enamelled bricks, of brilliant colours, decorated the spacious hall, and presented a contrast to the cool grey of the sculptured stone beneath. In the book of the prophet Ezekiel, there is a graphic description of the splendour of the Assyrian cavalry, chariots, and trappings, and the same may be said of the description of Nineveh and its palaces, as given by the prophet Nahum. All these points are abundantly illustrated in the Assyrian alabaster and limestone slabs, which once adorned the palace of the kings of Assyria, and now

line our galleries in the British Museum. Here we have the representations of the king, of his attendants, of his domestic life, of his forays, of the chase of wild animals, of his military exploits, of his attacking a besieged city, of troops crossing the rivers, of cruelties to the prisoners, of the king sitting on his throne, receiving tribute and presents, and giving judgment on the fate of the captives. These slabs form an endless source of instruction, connected with life in Assyria some 3,000 years ago; and when we know that they are *the originals* on which Shalmaneser, or Sennacherib, or Esarhaddon may have looked, and see how minutely they illustrate the narrations of Holy Scripture, we thank God for having given us these treasures.

At Khorsabad, Mr. Botta found the remains of a large building, since proved to be the palace of Sargon, king of Assyria, B.C. 722-705. Some of the sculptures of this palace were obtained for the British Museum by Sir Henry Rawlinson, and are exhibited in the Assyrian transept; they consist of two colossal bulls, and of stone slabs.

At Nimroud, the remains of the palaces of three kings were found, viz., that of Assur-nasir-pal, that of Shalmaneser II.—the king who had that famous black obelisk carved—and that of Esarhaddon.

IV. Let us glance at a few of the *detached Assyrian objects* in the British Museum, which may illustrate our subject.

We notice in the basement of the Assyrian saloon, the magnificent bronze gates, or rather their metal coverings, which were found at *Balawat.* These embossed plates were spread upon an inner framework of wood, twenty-two feet high by twenty-one feet wide. The scenes pourtrayed, represent the expeditions of Shalmaneser II., king of Assyria, B.C. 860. They were discovered by Mr. H. Rassam in 1878. They are covered with various embossed representations of the king's campaign and victories; that

representing the siege of Tyre being of peculiar interest. The gates of iron and brass are spoken of in Psalm cvii. 16; Isaiah xiv. 2. Those mentioned in Acts xii. 10, were probably only sheeted with metal plates, to protect them from fire in case of siege.

In cases F and G, in the Nimroud Gallery, there are many pieces of ivory carving, some with relics of gold covering; these came from the Assyrian palaces of Nineveh, and they remind us of the expression in Psalm xlv., "The ivory palaces," and of the ivory house which Ahab made (mentioned in 1. Kings xxii. 39). The benches of the ships in Tyre, as we learn from Ezekiel xxvii., were of ivory, made by the company of the Ashurites. In the Assyrian room, case H, there is a small glass vase with the inscribed name of Sargon, the founder of Khorsabad, B.C. 719, which was discovered in the north-west palace of Nimroud by Sir H. Layard.

In table case F, there are fragments of the crystal throne of Sennacherib, from Nineveh.

In wall case 76-84, in the Assyrian room, we have portions of thrones and footstools, and relics of helmets and shields from Assyria.

For a description of the war chariots and armour, we may refer to Isaiah v. 26-30, and to Nahum ii. 3, 4, and iii. 2, 3.

We are told in Gen. xi. that *slime* or *bitumen* was used for mortar in building the tower of Babel. In wall case 49-52, there are many painted bricks and fragments of the palace at Nimroud, and on the floor of these cases are pieces of bitumen, from between the layers of bricks, which bear the impress of the royal hieroglyph which was stamped upon the bricks.

In wall case 75 and 76, we have bronze fetters and chains. Alas! how little can we tell what tears have watered these pieces of rusty iron or corroded bronze, or

on what noble captives they may have been riveted. Manasseh was carried captive to Babylon, "bound with fetters;" it is also stated that he was "taken among thorns," which is said to refer to the barbarous custom of passing a hook or ring through the lip of the captive, by which he might be led (II. Chron. xxxiii. 11. margin, R.V.); and in Isaiah xxxvii. 29 we read, "I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." The original slab, containing this representation of the king dragging his captives by rings in their lips, is in the Assyrian gallery in the Louvre, at Paris.

There are many Assyrian bells in a case in the Nimroud gallery, reminding us of the passage in the prophet Zechariah that "in that day, Holiness unto the Lord should be upon the bells of the horses" (Zechariah xiv. 20). There is also in the same case, a portion of a polished beam of cedar wood from Nimroud, reminding us of the words of the prophet Zephaniah, "The Lord will make Nineveh a desolation, for he shall uncover the cedar work" (Zeph. ii. 13, 14).

But we must hasten to a conclusion. We trust that, as in the case of Egypt and of Babylon, we have adduced sufficient confirmation from the Assyrian remains in the British Museum of the historical accuracy of Holy Scripture. Truly we may worship and say, "O Lord, Thy word is truth," and while we venerate its antiquity, its historic accuracy, its prophecies, and mighty revelations, so would we ever seek to be loving and devout students of the Word of God, that by it we may be made wise unto salvation, that we may attain our everlasting place in the palace of God's great King, the King of kings, to whom be homage and praise for evermore.

Number V.—PALESTINE, GREECE, and ROME.

WE have come to our last article on the subject of the historical accuracy of Scripture history, and shall conclude with the consideration of some of the relics from Palestine, Greece, and Rome.

By way of introduction we might, as in the former articles, consider the *gods* of Palestine, and of the adjoining countries, which are mentioned in the Bible in connection with the idolatry of the children of Israel, and those of Greece and Rome, which are referred to in the New Testament. Various idols, which seduced the Israelites into idolatry, are mentioned in the Bible, as in II. Kings xvii. Among the deities worshipped by the Phœnicians, were Chiun or Saturn, Baal, Tammuz, Ashtaroth or Astarte; among the principal reverenced by the Egyptians, were Isis, Osiris, Serapis, and others, called in Scripture "The Gods of Egypt." There were Babylonian deities, such as Merodach, Bel, Nebo, and Succoth, and Benoth, to which we have alluded in our former article; and these may have been worshipped by the Israelites in their several captivities, as denounced by Moses in Deuteronomy xxviii. 36. Other idols are connected with the nations surrounding Israel, and we are told that even Solomon built temples or altars for the gods of all his strange wives, for "Ashtaroth," the goddess of the Sidonians, for "Milcom," the abomination of the Ammonites, for "Chemosh," the abomination of Moab, and for "Molech," the abomination of the children of Ammon—all of which are mentioned by name in I. Kings xi. 5-8.

The Roman gods, Jupiter, Mercurius, Mars, and the goddess Diana, are all mentioned in the history of the Acts of the Apostles; and of these, statues exist in the British Museum.

I. We would turn first to *Palestine*, and note that, even after the wreck of ages, and the numerous incursions of destroying armies, the ancient relic, popularly known as the "Moabite Stone," has been preserved.

In wall-case twenty-nine, in the north gallery, there is a cast of its Phœnician inscription, presented by the authorities of the Museum of the Louvre. This stone was discovered by the Rev. F. Klein, at Dhîbân, in the land of Moab, on the 19th of August, 1868. It is three feet ten inches in height, two feet in breadth, and fourteen and a half inches in thickness.

It contains an inscription of thirty-four lines. The restorations are from a paper impression, taken from the stone before it was broken into pieces, and scattered by the Arabs. About two-thirds of the stone, consisting of twenty-eight fragments, have been recovered.

This monument gives an account of the war of Mesha, king of Moab, against Omri, Ahab, and other kings of Israel. After the death of Ahab, Mesha, who had agreed to pay the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool (II. Kings iii. 4), rebelled, and Jehoram, together with his allies, Jehoshaphat, king of Judah, and the king of Edom, marched against him. The Moabites went forth to defend their country. They were surprised by the Jewish league, routed, mercilessly slaughtered, and were compelled to retire from city to city, until they came to Kirharaseth (II. Kings iii. 25). Here, with seven hundred men that "drew sword," king Mesha made a vigorous attack upon the king of Edom, but was repulsed. Thereupon he sacrificed his eldest son, as an offering to his god, "Chemosh," upon the city wall, in sight

of the invaders, which deed inspired his army with fresh courage, and they drove back the victorious armies of the allied kings with great slaughter, there being "great indignation against Israel."

Mesha then set up this stone to Chemosh, by whose command he had attacked Kirjathaim and Ashtaroth, which had been peopled by the tribe of Gad, and he spread out "the vessels of the Lord, and offered them before Chemosh." As regards this old monument we may make the following remarks:—

(1) *Its purport.* The stone was set up to commemorate the successful rebellion of Mesha, king of Moab, against his Israelitish oppressor. It declares that the Moabite god, Chemosh, was angry with his land, and suffered Moab to be invaded by the king of Israel. After this, Chemosh gave them the victory, and Moab recovered the cities he had lost, and wrested others from Israel. Then Mesha set up this "stone of salvation," because Chemosh had saved him from all his invaders, and let him see his desire upon his enemies.

(2) Although we cannot reproduce the translation, we will mention some of the Scriptural proper names, which are found in this inscription: "Mesha, Moab, Dibon, Chemosh, Omri, Israel, Ataroth, Medeba, Nebo, Baalmeon, Kirjathaim, Gad, Kerioth, Sharon, Jahveh for Jehovah, Molech, Aroer, Beth-Bamoth, Bezer, Diblathaim, and Horonaim." Every one of these twenty-one names occurs in the Holy Scripture, and there are only two other names on the stone, "Mehareth and Karkhah," which are not found in the biblical list.

(3) We notice its importance in five particulars.

(*a*) It is in striking agreement with the Scripture narrative of Mesha's rebellion, which is recounted in II. Kings i. 1; iii. 4, 5. This ancient record has been found after the lapse of nearly three thousand years. It

was inscribed just after the death of Ahab, king of Israel, and dates back to about B.C. 900. It states that Moab was invaded by Omri, and by his son Ahab, and that Mesha rebelled, and successfully asserted his independence.

(*b*) It attests the accuracy of the Bible as to the name of the national god of Moab, it being stated in several places that "Chemosh" was worshipped by the Moabites, as in Numbers xxi. 29. In this stone we find Chemosh mentioned no less than twelve times, as the god of Moab.

(*c*) It supports the account given in the Bible concerning the territory allotted to the tribe of Gad. A list of the cities of Gad is given in Numbers xxxii. 2-5, and 34-38; and on examination it will be found that Gad built *Dibon*, the modern Dhîbân, the very place where this stone was found.

(*d*) It agrees with the Bible as to the covenant name of the God of Israel. In the line seventeen, we read of the vessels of "Jahveh," *i.e.*, Jehovah, the name being spelt exactly as in the Hebrew Scriptures.

(*e*) It is graven in what are called "Phœnician letters," and it is interesting to think that when examining this Moabite inscription, we may be looking at the very mode of writing in which the prophecies of Isaiah and other Hebrew seers were preserved. When we think of this treasure lying neglected for nearly three thousand years, we may marvel at its preservation, for when the Arabs saw that the Europeans wanted it, and that it might be valuable, they lighted fires round it, and threw water upon it, to split it into fragments, most of which were recovered with difficulty. The original is in the Louvre, in Paris, but we are thankful to have a cast of it in our National Museum, as being confirmatory of the accuracy of another portion of Holy Scripture.

The next relic to which we shall refer, is that called the "Siloam inscription," of which a cast exists in the same room which contains the cast of the Moabite stone. There

is an interesting account given in the books of Kings and Chronicles, of the measures that King Hezekiah and his people took, in connection with the water supply of Jerusalem, when the Assyrians threatened to besiege the city. In II. Chronicles xxxii. 4, we read that Hezekiah —when the land was invaded by the Assyrian armies— "stopped all the fountains." "The brook that ran through the midst of the land" (probably the virgin's spring in the valley of Jehoshaphat), was concealed by masonry, and its waters led through an excavated tunnel or conduit, to a protected pool within the walls. A remarkable discovery was accidentally made in Jerusalem, in the summer of 1880. Some lads were playing in the so-called pool of Siloam, when one of them attempted to wade up a rock-cut channel, which leads into the pool; he had not proceeded far, before he slipped and fell into the water; on rising, he noticed what looked like letters, carved on the wall of the channel. The lad, told his tutor, Herr Schick, who, without delay, made an examination of the characters. They proved to be an ancient Hebrew inscription, cut on a tablet in the wall, but they were so obliterated with the deposit of lime left by the water, that it was not possible to decipher their meaning. A more successful attempt was made by Professor Sayce, and in March, 1881, the lime deposit having been removed by means of an acid, a cast and a squeeze of the text was obtained, which is thus translated by Professor Sayce: ("Behold) the excavation!" "Now this is the history of the excavation: While the excavators were still lifting up the pick, each towards his neighbour, and while there were yet three cubits to (excavate, there was heard) the voice of one man calling to his neighbour, for there was an excess in the rock on the right hand (and on the left)." "And after that on the day excavating, the excavators had struck pick against pick, one against another, the water flowed from the spring to the pool, for a distance of one thousand

two hundred cubits;" "and (part) of a cubit was the height of the rock over the head of the excavators." Professor Sayce says that the language of the inscription is the purest Biblical Hebrew, and is certainly as old as the time of Isaiah. We learn from it that the conduit was excavated by beginning the work simultaneously at the two ends: and in spite of its windings, the workmen succeeded in meeting in the middle. They approached so nearly to one another, that the noise made by the one party in hewing the rock, was heard by the other, and the small piece of rock which intervened between them, was accordingly pierced The prevalent opinion of scholars is, that the tunnel was made in the reign of Hezekiah, "who stopped the upper water course of Gihon, and brought it straight down to the city of David" (II. Chronicles xxxii. 30). The cast of the inscription is in wall-case thirty, in the north gallery. Its date is supposed to be about B.C. 700. The difficulties of exploring the tunnel, and obtaining copies of the inscription, were considerable. Professor Sayce sat for two hours in four inches of running water, persecuted by swarms of mosquitoes, cramped up in a passage of two feet in width, copying the characters by the dim light of a candle. The tunnel, which is one thousand seven hundred and eight yards in length, was explored by Sir Charles Warren, and by Major Conder. The latter spent five hours in measuring it, and suffered much discomfort from mud, leeches, and wet clothing, as well as from the sharp stones, and fragments of broken pottery, over which he occasionally had to crawl. He speaks also of the anxiety felt in consequence of the irregular flow of the water, lest a sudden rising of the stream should overtake him; for, as the height of the tunnel decreases, from fifteen feet to three feet in the central portion, if the waters had risen at this point, he could hardly have escaped being drowned.

There is a precious historical relic, one of the most

remarkable in the world, to which we would draw attention, even though no cast of it exists in our Museum, albeit it is worthy of a place beside the Moabite stone, and the Siloam inscription.

On May 26, 1871, Monsieur Clermont Ganneau, a French archæologist, when passing through a ruined gateway, in a part of Jerusalem rarely visited by Europeans, caught sight of a fine, sharply-cut block of hard stone, which was built into the wall. On the face of the stone he observed certain incised marks, which, on closer inspection, proved to be Greek characters. Two letters were just visible above the surface of the ground. With the help of some Arabs, he uncovered the entire block, measuring three feet in length by two in breadth, and found that the inscription consisted of seven lines. The characters are monumental in size, and such as might have been current in the time of Herod. The translation of the inscription is as follows:—"No foreigner is to enter within the balustrade around the temple and enclosure; whoever is caught will be responsible to himself for his death, which will ensue." "We may boldly affirm," writes the Palestine Exploration Fund, "that this Greek inscription is not only the most ancient, but also the most interesting in all its bearings, which Jerusalem has yet produced." The court of the Gentiles was the outer one of the temple, enclosing the two inner courts in which the holy house stood; but these were fenced off from the former by a low wall or screen of sculptured stone, three cubits high, and there were in the wall several openings, through which the worshippers could pass to the inner courts, but at every opening there were pillars, bearing large stone tablets, inscribed with a warning, that no foreigner was to pass that barrier on pain of *death*. This stone is one of the tablets alluded to by Josephus, the Jewish historian, who was familiar with the temple, and who speaks thus of the wall, and of the inscription: "When you got through these

first cloisters into the inner court, you found a partition of stone, whose height was three cubits; upon it stood pillars at equal distances from each other, declaring the laws of purity—some in Greek, and some in Roman letters—*that no foreigner should go* within that sanctuary." These statements of Josephus, which once received but little credit, have been amply confirmed by the discovery of 1871. The stone, which was set up on end to form part of the corner of the gateway, must have belonged to one of the pillars of the balustrade referred to, and was doubtless in its original position when our Lord walked in the sacred courts. The stone is now in the Museum at Constantinople, but there is a cast of it at the Biblical Museum, belonging to the Church of England Sunday School Institute, 13, Serjeant's Inn, Fleet Street, and at the Palestine Exploration Fund, 24, Hanover Square. The discovery of this stone throws light upon certain passages in the Acts of the Apostles, and in the Epistles. In Acts xxi. we read of a tumult connected with St. Paul, in the temple at Jerusalem, and the reason of it was this:—This barrier was the dividing line between the Jew and the Gentile, and the Jews would have behaved then, as Mahommedans would, in their veneration for the sanctity of the Mosque of Omar, now, if they dared, viz., they would have torn anyone to pieces who passed beyond the barrier. The Jews had seen St. Paul in Jerusalem with Trophimus, who was from Ephesus, and they spread the report that Paul had brought Greeks into the "Hieron" (that is the inner court), and had polluted it; whereupon the infuriated Jews laid hands on him, and, dragging him beyond the walls into the outer court, would have killed him, had he not been rescued by the chief captain Lysias. It is probable that this incident was fresh in his memory, when St. Paul wrote his Epistle to the Ephesians, who would also have been familiar with the event, inasmuch as the offending Gentile, who was supposed to have ventured

with St Paul into the Hieron, was their fellow townsman, Trophimus. St. Paul in the Epistle to the Ephesians declares that the Gentiles, though in times past they were aliens from the commonwealth of Israel, and strangers from the covenants of promise, had been made nigh by the blood of Christ. "For he is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us" (Ephesians ii. 14). Here is an evident allusion to the incident in question. The "middle wall of partition" must be the stone balustrade in the Temple, with its inscribed tablet, threatening death to strangers who dared to pass beyond it; St. Paul declares that the enmity, of which this wall was the standing monument, must now be laid aside, because in Christ the Gentiles are admitted into God's Covenant, and "in every nation, he that feareth God and worketh righteousness is accepted with him" (Acts x. 35).

These three ancient monuments, viz., the Moabite stone, the Siloam inscription, and the inscribed stone from Herod's temple, being all connected with Palestine, are all of unique interest, since they attest the historical accuracy of Holy Scripture.

There is another modern discovery, connected with the stone of Gezer, which has great interest. We are not aware that any record or cast of it exists in the British Museum, but there is one of it in the "Palestine Exploration Fund" Museum, the original being at Constantinople. "Gezer," as we learn from Joshua xxi. 20, 21, was a city given "to the families of the children of Kohath;" but though within the empire of Solomon, it was held for some time by the Canaanites, and Pharaoh captured it, and gave it as a present to his daughter, Solomon's wife, after which Solomon rebuilt the city (1. Kings ix. 16). Now, a remarkable discovery was made by Monsieur Ganneau, in connection with the newly-found site of this ancient city. He observed an

inscription on the face of a rock, to which the ancient name of "Gezer," or "Bezer," is still applied by the natives. It is partly in Hebrew, and partly in Greek, and the latter dates from about the time of our Lord, though it is evidently the renewal of a more ancient inscription. The Hebrew words, "Tahum Gezer," mean "the boundary of Gezer." But the extraordinary thing is, that this boundary stone (and it is only one of three or four others, one hundred feet apart, and all in a line) is but two thousand cubits from the village. It will be seen by reference to Numbers xxxv. 5, that this was exactly the extent of the suburbs appointed for each of the Levitical cities, and that Gezer was one of the forty-eight cities allotted to that tribe, who had no inheritance by lot with the other tribes in the land of promise.

We will again refer to the city of Tyre. In our article on Assyria we alluded to the gates of Balawat, recounting the expeditions of Shalmaneser II., which are to be found in the basement of the Assyrian saloon. We refer to them here in passing, because of the representation given of the expedition of the king against Tyre, which was in Phœnicia, and which was so much connected with Solomon, and the building of the Temple in the days of its king, Hiram. On these gates we see here the rock-built city of Tyre, situated on an island, at a short distance from the shore, confirming the expression of Ezekiel, of the city being situated in the midst of the sea. We see its ships propelled by its sailors; we see persons bearing to the ship, cargoes of offerings, as tribute; we see a boat laden with bales of cloth, brazen bowls, and masses of precious metals; we see bales of rich dyed garments, and linen, and precious woods, brought from distant lands, lying on the shore; we see trays, filled with ingots of silver and gold; baskets of gums, and precious stones, embroidered garments, and other treasures and luxuries. Such was the scene on the shores of the

Mediterranean, B.C. 859, and we have only, after inspecting this beaten work on the Assyrian gates of the royal palace, to turn to Ezekiel xxvii., to ask whether Ezekiel described that very scene, or whether it was, as it were, arranged to illustrate, or to anticipate the prophet's description.

There is in the British Museum, in the Nimroud central room, a large stone door, with its stone socket, said to be from one of the giant cities of Bashan, in the Hauran; it is labelled "Stone door, Gebel Hauran." If we are correctly informed, there are cities in this region still standing—not ruined cities, but desolate, and without inhabitants, cities of four or five hundred houses, composed of everlasting slabs of stone; the thick walls are built of large square stones, the floors and the flat roofs are slabs of stone, the doors and the window shutters are stone, turning on pivots of stone. Mr. Porter gives an account of this region, called in ancient times, "Argob," which means "the stones," but which is now called "El Lejah;" it lies in the midst of the green and fertile plain of Bashan, itself a rocky island of basalt, nearly oval, sixty miles long, and twenty broad, rent in a wonderful manner, without a river, a stream, or a spring. It was from this stronghold that the inhabitants were driven by the hornet, and so came down to the plains of Bashan, there to perish under the invading Israelites. Mr. Porter, after visiting these regions, writes in his book called *The Giant Cities of Bashan:* "I enjoyed the beauty of the scenery, the grandeur of the ruins, but above all, the overwhelming testimony to the accuracy of the Mosaic history;" for we know the inspired history of the defeat of Og, the giant king of Bashan, by the children of Israel, before they passed over the river Jordan.

We must now refer to the island of Cyprus, to which there are eight allusions in the New Testament, all of them being in "the Acts of the Apostles." Here we read that Barnabas was "of the country of Cyprus," and "having

land, sold it, and brought the money, and laid it at the Apostles' feet."

How interesting it would be to identify this land at the present time! It must have changed hands many times during the last eighteen hundred years, but never has it had a like nobility stamped upon it! Barnabas returned to Cyprus with Mark, after his dissension with St. Paul. St. Paul also went there on his missionary tour, and passed by it on his voyage to Rome. We have many specimens of Cyprian antiquities in our Museum, sculptures, inscriptions, marble slabs, altars, and tablets, ranging in date from B.C. 650 to B.C. 150, and, therefore, in existence before the time of Paul and Barnabas. It was at Paphos that the deputy, Sergius Paulus, was converted, after whom, Saul was called "Paul," and that the incident of Elymas, the sorcerer, occurred. There are several antiquities from Idalium, but there do not appear to be any from Paphos. Cyprus is generally supposed to be "Chittim," mentioned by the four greater prophets, Isaiah, Jeremiah, Ezekiel, and Daniel. It is now under the British Crown.

II. Having dwelt on Palestine, and on the remains of her ancient monuments, let us pass on to consider the monuments of Greece, from the same point of view.

Athens is frequently mentioned in the New Testament, especially in the Acts of the Apostles, and in connection with St. Paul, the Apostle to the Gentiles. She was celebrated for her philosophers, for the beauty of her situation, and the architectural triumphs which crowned her heights. Among these, second to none in the world for its chaste beauty, is the Parthenon, or the temple of Minerva, in the Acropolis or citadel. The British Museum has the most wonderful relics of the Parthenon, viz., portions of its pediment, its frieze, and its metopes, which are the admiration and envy of the world. They are popularly called "The Elgin Marbles," and were obtain by Lord Elgin,

when he was H.B.M. Ambassador at Athens, about the year 1801-1803. This particular building is not mentioned in Holy Scripture, but an incident is recorded which has its associations with the Acropolis. In the xvii. chapter of the Acts it is related that St. Paul was for some at Athens, and that "his spirit was stirred in him, when he saw the city wholly given to idolatry." He disputed with the Jews, the Epicureans, and the Stoics, and they brought him into the Areopagus to interrogate him. Then Paul stood in the midst of Mars Hill, and uttered that splendid speech, which is recorded for our instruction. The Parthenon is on the south side of the highest rock, in the centre of Athens, which goes by the name of the "Acropolis," and Mars Hill lies a little to the west of it; so that while Paul was speaking he would have the Acropolis in full view, and also the Parthenon, with its friezes and metopes, which we have now in the "Elgin room," all in their due relative positions. He would also see the temple of the "Wingless Victory" on the west side of the Acropolis. The idea that this temple conveyed to the mind was that victory, being thus represented without wings, would be unable to take flight, or to desert Athens any more. It is therefore no vain imagination to say, that St. Paul may have looked upon these figures, which we have in the "Elgin room" In the Phigaleian room we have some relics of the temple of Wingless Victory, viz., casts of its balustrade, a beautiful figure of victory, fastening her sandal, and slabs of the original frieze; and as St. Paul and his companions must have looked on these originals, they acquire additional interest in our eyes.

We next pass from Athens to Ephesus, which is also intimately connected with the labours and voyages of St. Paul, special mention being made in the Acts of the Apostles of the great temple of Diana, which was regarded as one of the seven wonders of the ancient world; and it was

the boast of the Ephesians that "all Asia and the world" worshipped the great goddess Diana (Acts xix. 27). St. Paul's labours turned many in Asia from the worship of gods made with hands; so that when he reached Ephesus, the greatest alarm was felt by those who traded in models of the temple—"silver shrines of Diana"—lest their business should be injured by his preaching. It was not long before Ephesus was in a tumult, nor were the excited mobs dispersed until they had been pacified by the judicious reasonings of the town clerk. In the room of Greek and Roman inscriptions, No. 448 to 476, are wall stones, from the same celebrated temple, of which the columns are in "the Ephesus room.' The sculptures and architectural remains in this room were found by the late Mr. J. T. Wood, in the course of excavations, on the site of the temple of Artemis (Diana), at Ephesus, during the years 1869-1874. The remains of the older temple, which was burnt by Herostratus, may be seen in the Archaic room. The relics in the British Museum are those of the temple, which was built in the time of Alexander the Great, about B.C. 330. This building lasted until the fall of Paganism. Its remarkable architectural peculiarity, consisted in the use of the sculptured columns, which we now know to have been suggested by those of the Archaic temple. Mr. J. T. Wood's account of his discovery of the temple of Diana, at Ephesus, forms a most interesting volume in the series of books called, *By-Paths of Bible Knowledge*. It is No. xiv., and is entitled, *Modern Discoveries on the Site of Ancient Ephesus*, and it discusses the topography of ancient Ephesus, the exploration of the site of the temple of Diana, and the description of the original temple. All this was not done without much expense, danger, and difficulty, and the possession of some of these precious relics by our British Museum sheds an increased interest on the life and experiences of the great Apostle to the Gentiles.

In the room of the Greek and Latin inscriptions, which forms a sort of vestibule to the Reading Room, are several other things of great interest. There are stones, No. 481, from the great theatre of Ephesus, with a bequest of C. Salutaris inscribed thereon. We are reminded of St. Paul's experience at Ephesus, as recounted in Acts xix., when the excited mob "rushed with one accord into the theatre; and when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre" (Acts xix. 30, 31). This was the theatre in which for two hours the mob cried out, "Great is Diana of the Ephesians," when Demetrius, the town clerk, counselled moderation.

No. 171, on the south side of the same room, is interesting. It is a Greek inscription from Thessalonica, containing the names of certain "Politarchs," or rulers of the city; its label is, "Greek inscription from Thessalonica, naming the Politarchs (Acts xvii. 6, 8), and the officials of the town." Now the title "*Politarch*," or ruler of the city, was an uncommon one, and when we refer to the Greek, we find that the title has been accurately quoted by St. Luke in both verses, and that the expression used is "the politarch of the city."

The long Salutarian inscription, found on one of the walls of the south passage of the theatre, dating from the time of Trajan, A.D. 104, describes the shrines made in honour of Diana. This inscription bears testimony to the truth of the particulars recorded in the Acts, as well as to the popularity of the worship of Artemis, about half a century after St. Paul's departure.

In our first article we described some of the ancient coins in the British Museum, which are referred to in the New Testament, or which illustrate it, and in naming the relics of Greece and Rome, we might advert to them again.

But we will do no more now than refer to the Greek coin which has on it the representation of the temple of Diana at Ephesus, with a figure of that goddess, reminding us of the image which the Greeks said fell down from Jupiter. It is from these coins that we get our representation of what the building of the temple of Diana was like. There are also coins existing, which were connected with all the Roman Emperors, who are mentioned in the New Testament, to which we have already referred.

III. It now remains for us to touch upon Rome, to see if we can find among her relics, or monuments, any incidental confirmation of the historical truth of Holy Scripture.

We should now be better able to perceive one of the varied beauties of the Word of God; that it is not merely a set of rules or doctrines; but that it is bound up with man, with history and with places. In short, its history is the most ancient and reliable in the world; as also its geographical details of places, cities, and countries. From Rome we shall not find relics which illustrate Old Testament history so forcibly as did those from Egypt, Babylon, and Assyria, but we have the original busts of the Roman Emperors who are mentioned in the New Testament, whose names are the following:—Augustus Cæsar, Tiberius, Claudius, and Nero. Let us glance at the allusions to them in the New Testament. The first is Cæsar Augustus, who was the first Roman Imperator or Emperor from B.C. 31 to A.D. 14. He was the nephew of the great captain and conqueror, Julius Cæsar. During his reign, our Lord Jesus Christ was born, as we read in Luke ii. 1; "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed" (Margin, "inrolled"), "and all went to be taxed, every one to his own city." Now, what fills us with admiration at the providence of God, is that this decree, issued by a Roman and pagan Emperor, on the banks of the Tiber, should

have helped to bring about the fulfilment of the Word of the Lord, spoken by the prophet Micah, some seven hundred years before! Truly the wheels of God's providence were moving with the Cherubim (Ezek. i. 15-21). Its practical effect was that "Joseph went up from the city of Nazareth, into Judea, unto the city of David (because he was of the house and lineage of David), to be taxed with Mary, his espoused wife, being great with child. And so it was that while they were there, the days were accomplished that she should be delivered, and she brought forth her first-born son" (Luke ii. 1-7). When Herod was troubled and asked the chief priests and scribes where Christ should be born, they answered him at once, "In Bethlehem of Judea, for thus it is written by the prophet" (Matt. ii. 5; Micah v. 2). Our present point is the striking and unconscious action of the Roman Emperor, the head of the millions of the Roman earth, in issuing a decree at Rome, which caused this unknown man, Joseph, to go up from Nazareth in Galilee, to this little obscure village of Bethlehem, so that Jesus should be born there, and the ancient prophecies should be literally and accurately fulfilled. There are several busts of Augustus Cæsar in the Roman gallery; No. 3, from the Castellani collection, a characteristic and fine head; also No. 4, and two others, some of which are labelled, "Augustus, born B.C. 63, died A.D. 14."

(2) The second Emperor who is brought before us is the one who succeeded Cæsar Augustus, viz., his son-in-law, Tiberius Cæsar, Emperor A.D. 14 to 37. St. Luke alludes to him in the third chapter of his Gospel, linking a date of his reign with the preaching of John the Baptist, "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea . . . . the Word of God came unto John, the son of Zacharias, in the wilderness." Tiberius lived eight years after this, reigning in all twenty-three years. As regards Tiberius, conflicting opinions exist;

it has been usual to represent him as a monster of iniquity, indulging in every inconceivable vice; on the other hand, lately, the well-known author of the "Tragedy of the Cæsars," has sought to put another aspect on his character, and to show that he was rarely guilty of those cruel and tyrannical acts of putting people to death at his mere caprice, like Nero and other Roman Emperors. There is a bust of him, No. 7, in the Roman gallery, labelled "Tiberius Claudius Nero, born B.C. 42; Emperor A.D. 14-37, Capri." It was the penny, or "denarius," stamped with the image of this Cæsar, which was the one that was shown to the Lord when He was asked the question concerning the tribute money. It was under Tiberius that our Lord and Saviour Jesus Christ was crucified.

(3) The next Roman Emperor on whom we remark is Claudius, who succeeded Caligula, and was Emperor from A.D. 41-54. Caligula, though bearing a bad character, was tolerant to the Christian Church, which prospered under his reign, but he is not referred to in the New Testament.

Several famines occurred during the reign of Claudius, especially one in Syria, which is mentioned in Acts xi. 28-30, when Agabus, a Christian prophet, "signified by the Spirit that there should be a great dearth throughout all the world, which came to pass in the days of Claudius Cæsar." There is also another allusion to Claudius in the same book, Acts xviii. 2, when a reason is given why Aquila and Priscilla were found at Corinth, "because Claudius had commanded all Jews to depart from Rome," which fact is mentioned by Suetonius, the Roman historian. We notice here, another interesting event due primarily to the providence of God, and secondarily to the decree of the Roman Emperor, viz., that Paul through these causes met Aquila and Priscilla, and so, later on Aquila and Priscilla were brought into contact with the eloquent Apollos, and "expounded to him the way of God more perfectly." There is

a bust of Claudius in the Roman Gallery, No. 10, labelled "Claudius, born B.C. 10, Emperor B.C. 41-54."

(4) The remaining Emperor mentioned in the New Testament is Nero, who succeeded Claudius, and reigned from A.D. 54 to 68. He is looked upon as one of the worst types of the human race, and his character was that of a selfish, cruel, unnatural tyrant, and has been ever held in universal execration. He is supposed to be alluded to in the scond Epistle of Paul to Timothy (II. Tim. iv. 16, 17): "At my first answer no man stood with me, and I was delivered out of the mouth of the lion." The postscript also says, "The second Epistle unto Timotheus, the first Bishop of the Ephesians, was written from Rome, when Paul was brought before Nero (margin Cæsar Nero, or the Emperor Nero), the second time." This was the Cæsar to whom St. Paul appealed when he was brought before Festus, as narrated in Acts xxv. 11, 12: "I appeal unto Cæsar. Hast thou appealed unto Cæsar? unto Cæsar shalt thou go." And Festus says, "I commanded him to be kept till I might send him to Cæsar." He appeared twice before him. Thus Paul was connected with Rome as well as with Athens, and probably saw the Emperor Nero face to face.

St. Paul was, in all probability, beheaded during the Neronian persecution which followed the great fire of Rome. There is a bust of Nero in the Roman gallery, No. 11, labelled "Lucius Domitius Nero, born A.D. 37, Emperor 54-68." The vicious character of Nero delineated in history, is strongly impressed upon his features as depicted in this sculpture.

We may make a passing allusion to Cyrene, which was a colonial dependency of Imperial Rome. This city is mentioned four times in the New Testament; it was Simon, the Cyrenian, who helped to bear the cross of Jesus: we read also there were strangers from Cyrene present at Jerusalem on the Feast of Pentecost, and later Lucius, of

Cyrene, seems to have been a minister in the Church of Antioch. In the first Greco-Roman room, we have a statue of Apollo as a player on the lyre, from Cyrene. There is also a statue of a Roman poet from the same city, in the room of the Greek and Latin inscriptions.

The coin which bears upon it the inscription "Judæa Capta"—to which we referred in our first article—is one of the historical confirmations of the capture of Jerusalem by the Romans, and so of the truth of our Lord's prophecy concerning the destruction of the city, uttered some forty years before the event took place.

The Arch of Titus in the Forum at Rome, is another striking confirmation of the same event: for on it, in the relief which represents the triumphal procession of the Romans, we can observe the seven-branched golden candlestick, the table of shewbread, and the two silver trumpets all borne along in triumph through the streets of Rome, probably about the year 72. The original of this still exists in Rome, but there are photographs of it in the British Museum.

In conclusion, we will briefly summarize the subjects upon which we have dwelt in these five articles.

In the first we glanced at the *ancient MSS.* of our sacred writings, of various ages, in divers languages, copied in different places by many scribes, assuring us of their authenticity and genuineness, as a matter of literary certainty, as might be the case with the writings of Herodotus, Aristotle, or any other Greek or Latin classic. We there alluded to the re-discovered *Empire of the Hittites*, so confirmatory of Holy Scripture, and to some of the *coins* in the British Museum, which illustrate the history and events of the New Testament.

In our second article we referred to *Egypt*, so bound up with the early history of the Patriarchs, with the national history of the Jews, with their oppression and emancipation; and we found that we have monuments of the very

Pharoahs who took part in these events, and photographs of their mummies.

In our third article on *Babylon*, many interesting confirmations of the Scripture narrative came before us, but especially in connection with Nebuchadnezzar II., and with the tablets of the Creation and Deluge series.

In our fourth article we dwelt on *Assyria*. Under this head we have a wealth of historical confirmation of Biblical truth, in slabs, tablets, and cylinders connected with the Assyrian Kings mentioned in Scripture, viz., Shalmanezer, Tiglath-Pileser, Sargon, Sennacherib, Esarhaddon, and Asnapper; the record by Sennacherib himself, of his siege of Jerusalem, and of his imposed tribute on the Jewish King Hezekiah, being among the most remarkable.

In this, our fifth article on *Palestine, Greece, and Rome*, we have still found that our list of relics has not been exhausted, for the Moabite stone, the Siloam inscription, the stone from Herod's temple, the fragments from the temple of Diana at Ephesus, fill us with wonder at God's gracious providence whereby He has, as it were, made the stones to cry out in attestation of His holy Word.

What can we say, in conclusion, of that Holy Scripture which contains the mind of God, and the revelation of His will to man? The Word of God comes to us steeped with the memories of centuries, and the clinging pathetic experiences of millions. The holiest and the best on earth have pored over those oracles of God The Lord Himself, God Incarnate, read and studied the Law, the Prophets, and the Psalms. He used the Word of God as the sword of the Spirit, to foil the tempter. Many a verse, at least in the devotional Psalms, may have been a weapon of faith used by some saint, or a plaintive confession wept over by some sinner. We have the testimony of millions to the power of the Word of God, even from the earliest ages of the Church, more than 1800 years ago, and it makes the Bible more

precious to us, who, in this generation, may read it on our knees or plead its promises before the Lord in our secret chamber. May we not rightly conclude our articles with an act of praise and thanksgiving to Almighty God for giving us these historic treasures, and all these priceless confirmations of the accuracy of His inspired Word.

May we in this day of unbelief and opposition cherish everything that makes the Word of God more precious and living to us. Let us not forget to seek the light of that Spirit who inspired holy men of old to write this sacred Book, and let us never treat it as a mere historical record, nor even as an intellectual store-house of the most sublime doctine and prophetic truth, but let us read it in the spirit of holy reverence and practical obedience, such as was the spirit of our Lord Himself, as seen in Ps. cxix., remembering that the sacred Scriptures are given for our learning, for our comfort, for our edification, for our sanctification, to make us each and all wise unto salvation in Christ Jesus our Lord, and to fit us for our place in the everlasting kingdom of God.

Let us conclude with St. Paul's words to Timothy, bishop of the church of Ephesus: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II. Tim. iii. 14, 16, 17).

"Thanks be unto God for His unspeakable gift."

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